

VOLUME 32—No. 11

NOVEMBER, 1926

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

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Price \$2.00 the Year

Canada \$2.25, Foreign \$2.35

Single Copy 20 Cents

Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

CONTENTS---NOVEMBER, 1926

EDITORIAL

We Love! We Hate!— <i>Frank J. Boyer</i>	545
The Sign of the Prophet Jonah— <i>Philip Mauro</i>	546
The King's Basket— <i>David James Burrell, D.D., LL.D.</i>	548
Whence? Why? Whither?— <i>Leander S. Keyser, D.D.</i>	551
Grace—What it Does— <i>William H. Bates, D.D.</i>	552
The Source of the New Birth— <i>Leander S. Keyser, D.D.</i>	555
The Wisdom of this World is Foolishness with God— <i>David S. Kennedy, D.D.</i>	556
Psalm Thirty-three— <i>David S. Kennedy, D.D.</i>	558
Simple and Complex— <i>Leander S. Keyser, D.D.</i>	558
Notes and Comments.....	559
Wayside Gleanings	566

THE ARENA

The Limitations of Science— <i>Arthur I. Brown, M.D., C.M., F.R.S.C.E.</i>	570
The Present Day Problem of Theological Training— <i>J. A. Huffman, D.D.</i>	575
Some Modern Aspects of a Current Theory— <i>Leander S. Keyser, D.D.</i>	578
Our Bible	581
Laymen in Church Work— <i>J. Campbell White</i>	583
What's Happening in Mexico— <i>Owen Livengood, D.D.</i>	585
Trouble Among the Unitarians— <i>John E. Kuizenga, D.D.</i>	589

THE SANCTUARY

Thanksgiving— <i>William H. Bates, D.D.</i>	590
---	-----

THE PRAYER MEETING SERVICE—*A. William Lewis, D.D.*.....

OUR SERIAL

Jungle Poison— <i>Professor Glenn Gates Cole</i>	594
--	-----

THE LIBRARY TABLE—Conducted by Professor Leander S. Keyser, D.D.

Shall We Have Clear Views or Shadowy?.....	598
Turton's "The Truth of Christianity"	599
Reviews of Recent Books.....	600
An Important Periodical— <i>Rev. E. W. Hammer</i>	604

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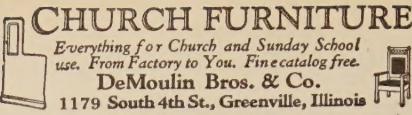
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People who desire to be posted in regard to the present conflict should read these books.

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Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 32

NOVEMBER, 1926

No. 11

EDITORIAL

We Love! We Hate!



HE CHAMPION is a poor collector—it just hates the collecting business! It never mentions the matter of subscriptions due or overdue until it just can't get away from it!

It not only hates to present bills but it even more hates to waste the time required in making out bills and enclosing them in your CHAMPION—as a reminder!

We often feel if our friends knew how we hated to "dun" them with bills every last one of them would cast an eye over his Address Label each month to see just when his subscription expired—and would then send in his renewal forthwith!

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Won't you please co-operate with us in this matter? You, of course, know that not one of the editors nor the publisher receive a penny for all the work they put on the CHAMPION.

Why should you add additional cost in compelling us to designate expirations, write out bills, and enclose them in your CHAMPION?

It not only takes days to write out these bills but it also takes days to enclose them in your CHAMPION. To write out and enclose a bill may take only three minutes, but to make out thousands of them takes *days*!—1,000 bills take

3,000 minutes, of 50 hours, or five days! 2,000 bills take 10 days! and so on! All this work might really be called waste, for these days might be saved for other duties—you see, we work any where from 10 to 15 hours for one day.

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Now we will have to go through this same routine again *next* month: We must enclose a bill in December number to every one whose subscription has then expired.

Please!

You can save us a great deal of work—if you will! Look at your Address Label; see when your subscription expires—or has expired; and then send in your renewal at once.

Won't you please do this and save us the time required to repeat this operation?

Thanks!

We just love to serve those of our subscribers who sent us their renewal the last month—and those who are always prompt to send in their renewals!

A monthly like the CHAMPION requires a good-sized check every month! Printers' bills must be paid *promptly* every month!

To the extent our friends show their appreciation by being prompt with their renewals are we helped or hindered! It is often a serious matter to meet every obligation!—F. J. B.

The Sign of the Prophet Jonah

Jesus and the Resurrection.

UT we do not dwell upon the many important lessons that may be traced in the little Book of Jonah, for we wish specially to look at the marvellous type it presents to us of the essence of "that Gospel which I preach among the Gentiles" (Gal. 2:2). *That Gospel*, the *only Gospel* of God preached for the obedience of faith among all nations, is concisely stated in Acts 17:18, as consisting of "Jesus and the Resurrection"—"Jesus," the Foundation of God; and "the Resurrection," the seal of authentication which God has placed upon the Person and Work of His Son.

For we cannot too often or too earnestly proclaim, in these days of departure from the faith, that the Resurrection of Jesus Christ from the dead is the central fact of Christianity. That it is the fact which God has commanded to be proclaimed throughout the world. The true messenger of God, the true prophet, the true evangelist, preaches a *Risen Christ*. He preaches the Son of God come in flesh, crucified for sinners, and *raised from the dead* to the right hand of the Father. The Holy Spirit is come down from heaven to witness to the fact of the Risen Christ.

After His Resurrection the Lord Jesus Himself opened the understanding of His disciples that they might understand the Scriptures; and this is the truth He then impressed upon them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Yes, it "behoved" Him to *suffer* and to *rise the third day*. Why? Because "thus it is written." To be "the Christ" He *must needs* fulfill all that was written of Him. Without the sufferings appointed to Him there would be no glory to follow, no salvation, no Christ. For the Spirit of Christ in the prophets testified beforehand (to the bewilderment of the prophets themselves) of the sufferings belonging to Christ and of the glories that were to follow (1 Pet. 1:11).

In like manner, the Apostle Paul, when he announced the Gospel, "opened" the Scriptures, and reasoned with his hearers out of the Scriptures, alleging "that Christ *must needs* have suffered and risen again from the dead; and that this Jesus, Whom I preach unto you, *is Christ*" (Acts 17:2, 3).

There are two great links to the Apostle's argument. The first is that the Christ of



God must needs have suffered and risen again. Of this, the Scriptures supplied overwhelming proof. Anyone claiming to be "the Christ of the Scriptures" must needs make his claim good by dying and rising from the dead. Unless he died and rose again, he would not be the Christ of God, but an impostor, a false Christ.

The second link is "that this Jesus is the Christ." The proof of this is that in every detail down to the very last, "this Jesus" fulfilled the many things foretold of the Christ, and specially in regard to the predicted sufferings of Christ. And then, after having suffered according to the Scriptures, He appeared in Resurrection to the "witnesses" chosen of God to testify this mighty fact to all the world (Acts 7:32; 3:15; 5:31; 32; 13:29, 31).

So, upon this great truth of the Resurrection of Jesus Christ, Christianity was founded. Through the foolishness of the preaching of that truth, sinners were converted, their sins forgiven, eternal life bestowed upon them, and they were gathered out from a dying world to a risen, living Saviour. For "with great power gave the Apostles witness of the Resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:33).

From this we may learn how much is at stake in the estimate that "modern scholarship" places upon the Book of Jonah, and particularly in the estimate placed upon the history of Jonah's experience. And as we begin to realize what is at stake, we shall more clearly understand how much the Lord rested upon the truth of the narrative. How shall they face Him, who, in order to gain repute among the men for superior intelligence or superior learning, have discredited the *one incident* of Old Testament history which Christ selected as the pedestal for the saving truth of His own Resurrection from the dead?

Let us, then, increasingly thank God for the Book of Jonah.

"What Shall We Do Unto Thee?"

The Old Testament is full of "shadows" of Him Who was to come. But where shall we look for more wonderful and blessed fore-shadowings of Him, and of His redeeming work, than are found in the Book of Jonah? Let us trace some of them for our spiritual profit?

Here we have Jonah in the vessel, with

the mighty tempest increasing about it, and the angry waters raised by the great wind threatening to break the vessel in pieces. That "mighty tempest" represents the righteous wrath of God against man. For mankind as a whole has, like Jonah, forsaken the mission entrusted to him by his Creator, and has turned aside to go *his own way*. Therefore, in order to save man from the storm of wrath and sure destruction into which his own self-willed course had brought him, God sent forth His own Son Who, as man, took his place in the world upon which the storm was about to break. He came "in the likeness of sinful flesh," though Himself without sin. He became a partaker of flesh and blood, a sharer of all sinless human infirmities, and of all the common human experiences incident to the life of man in a world filled with corruption, violence, and lawlessness. He became like any other passenger in this great world-ship, going on its hazardous career. It is specially to be noted that He did not take a place of authority or of prominence in the world-ship. He did not assume charge of the vessel, nor did He offer any counsel whatever to those who were navigating it.

Jonah was on the vessel as a person of no authority—a mere passenger. In like manner the Son of God was in the world in "the form of a bond-servant." Thus we find Him in the world, not helping in any way to conduct, or shape, or influence its affairs, but by *death and resurrection* to provide a way *out* of it before its destruction. Thus He is in the world, and the "mighty tempest" rages with increasing violence around it.

Of course the mariners made every effort to save themselves and the ship. "The men rowed hard to bring it to land, but they could not, for the sea wrought and was tempestuous against them." And has not everything been tried in the vain endeavour to set this wrong world right? Have not earnest men of every generation toiled unceasingly and tried one expedient after another, in the effort to suppress evil, to conquer diseases, to remedy injustice, to abolish crime, to relieve human misery and distress in their many forms, and in general to make the world what men instinctively feel it ought to be? And is not the most blinded "optimist" forced to admit that we are yet very, very far from ideal conditions, while those who soberly face the facts confess that evils are everywhere gaining the upper hand?

So the question arises which always comes to the lips of men who find themselves in a

desperate situation, "*What shall we do?*"

But, with the mariners of the ship upon which Jonah had taken passage, that question took a more definite form. Those men did not regard the storm as a mere natural phenomenon or chance event. It was no ordinary storm, and they rightly reasoned that it had a *spiritual cause*.

To men of our day, who are wise in their own conceits and who pride themselves on superior knowledge and intelligence, those mariners were foolish and superstitious men. But, on the contrary, they were truly wise. And here we find another lesson most appropriate to our day. The foolish men are those who seek, and attempt to devise, remedies against the *consequences* of sin, while ignoring the *cause*.

The mariners accordingly made inquisition by lot, and by that means ascertained that Jonah was responsible for the impending destruction of the vessel. The responsibility being located, the question arose, "*What shall we do unto Thee that the sea may be calm to us?*" To this question there could be but one righteous answer. The one who is guilty must bear the condemnation. The man who caused the storm must bear the consequences. And Jonah himself is compelled to pronounce the righteous judgment: "*Take me up and cast me forth into the sea; so shall the sea be calm unto you.*"

Jonah was truly responsible for the trouble in that boat. Jesus Christ was not responsible for the trouble that is in the world. *But He made Himself responsible.* He assumed full liability for the sin of the world, making it his own, in order that those who justly incurred the consequences of sin might escape. "*By one man (Adam) sin entered the world,*" and sin became the cause of every kind of evil.

Jesus Christ, "*Who knew no sin,*" was "*made sin for us, that we might be made the righteousness of God in Him*" (2 Cor. 5:21). Thus "*God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of (required by) the law might be fulfilled in us who walk not according to the flesh, but according to the Spirit*" (Rom. 8:3). "*We have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all*" (Is. 53:6).

These familiar Scriptures contain God's own answer to the great question whereof that put to Jonah is such a wonderful "shadow." "*What shall we do unto Thee, that the sea may be calm unto us?*" The

counterpart of that "shadow" took place when Pilate put to the leaders of the Jews the question on which the salvation of the world depended: "What shall I do then with Jesus which is called Christ?" They all say unto him, "Let Him be crucified" (Matt. 27:22). Pilate had no idea of the significance of the question that came to his lips. Nor had Caiaphas any idea of the significance of the words he spake when he said "that it is expedient *for us* that one man should die for the people, and that the whole nation perish not. And this he spake not of himself, but being high priest that year, he prophesied that Jesus should die *for that nation*; and *not for that nation only*, but also that He should gather together in one the children of God that were scattered abroad" (John 11:50, 52).

And now we know, by the full light of revelation given to us, that Caiaphas and Pontius Pilate, and Herod, with the Gentiles and the people of Israel, were, even while following the counsels of their own wicked hearts fulfilling what God's counsel had determined before to be done (Acts 4:27, 28).

As the Apostle Peter, addressing the Jews, declared, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But *those things* which God before had showed by the mouth of all His prophets, that *Christ should suffer*, He hath so fulfilled" (Acts 3:18).

"So they took up Jonah and cast him into the sea, and the sea ceased from her raging." In like manner the Son of God, who made Himself liable for our transgressions, was cast forth to the violence of the storm, and sunk under the waves and billows of the fierce wrath of God. "But *He* was wounded for *our* transgressions. *He* was bruised for *our* iniquities; the chastisement of our peace was upon *Him*, and with *His* stripes we are healed."

And so, because of what was done unto Him, the sea has become "calm unto us," and has ceased from its raging.

NOTE—This is the third of a series of five editorials on "The Sign of the Prophet Jonah," by Philip Mauro. The first appeared in the August-September issue. The fourth will appear in the December issue.

The King's Basket

 HE word *tappuach*, in Proverbs 25:11, rendered "apples," may mean quinces, apricots, pomegranates or almost any sort of oriental fruit. The word *al-ophana*, "fitly spoken," means literally on wheels; that is, going about to some purpose. And the word *maskith*, "fixtures," means any sort of filigree or open book; wherefore it appears as a "basket" in the Revised Version.*

*In the Septuagint it is rendered, "Apples of gold in a sardine collar," i.e., a collar adorned with precious stones. In the Vulgate, "Apples of gold in beds of silver," a reference to the decorated columns of a royal couch.

The reference is probably to the custom, prevalent in some Oriental courts, of displaying golden fruits in silver baskets for the delectation of distinguished guests and for distribution among them as tokens of royal favor.

This is only one of many verses in the Book of Proverbs in which emphasis is placed upon the importance of speech as an index of character. For example, "A wholesome tongue is a tree of life"; "Death and life are in the power of the tongue"; "He that hath a perverse tongue falleth into mischief"; "The

words of a man's mouth are as deep waters," and so on.

In the new Testament the Apostle James has much to say of the same sort. For example: "The tongue is a little member and boasteth great things: behold how great a matter a little fire kindleth"; "If any man offend not in word the same is a perfect man and able to bridle the whole body"; "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

But our concern just now is with the King's basket. What has Jesus to say in these premises? For He is at once our authoritative teacher and our exemplar as well, in all matters pertaining to the conduct of life.

It is recorded that on one occasion, when He was implored to heal a man who had an impediment in his speech (Mark 7:32-35), before doing so he "looked up to heaven and sighed." Why that sigh? Was it because He knew so well the liability of fluent speech? "Out of the abundance of the heart," he said, "the mouth speaketh." "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil

treasure bringeth forth evil things." "By thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12: 35).

As for himself it is written "Never man spake like this man." There was no guile in His heart or upon His lips; and therein it behooves us to be like Him. His golden words are commended to all who love Him.

Of all the fruit in this royal basket none shines with a brighter luster than the word "come," which was always trembling on His lips. He journeyed all the way from heaven to say it. "Come unto me." "Come unto me, all ye that labor and are heavy laden and I will give you rest." "Him that cometh unto me I will in no wise cast out."

This is the beginning and the end of the gospel: and, by the same token, it is the beginning and end of all preaching. Yet only yesterday a well-known preacher said to me, "You and your message are behind the times: 'Come to Jesus' is played out." Heaven help us were it so! For there is none other name under heaven, given among men, whereby we must be saved. "The Spirit and the bride say come," and shall not I? Alas for the King's herald who ignores the injunction, "Let him that heareth say come." He may draw a crowd, but never a soul; for so it is written, "I, if I be lifted up, will draw all men unto me."

Wherefore, despite the caviling "spirit of the age," I must keep on saying Come to Jesus. Come to Him for the pardon of sin. Come to Him for the peace that passeth all understanding. Come to Him for that faith which is "the substance of things hoped for and the evidence of things not seen," and for hope, "which is as an anchor to the soul, sure and steadfast, taking hold of that which is within the veil." Come to Him for all that makes life worth living and heaven worth dreaming of. Come to Him for reconciliation with a justly offended but ever loving God.

Another of the golden words of the King is *tharseite*, "Be of good cheer." This was His heartening word to the sick and suffering, the fear-stricken and despairing. To a boat-load of fishermen toiling vainly at the oars, He called through the storm, "Be of good cheer: It is I. Be not afraid!" To His disciples facing a future of unseen perils, He said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world!" His special care was for "the bruised reed and the smoking flax." Never once did He utter a word to break the courage of an aspiring

soul or of a struggler fallen in momentary defeat. His words were always "on wheels"; full of inspiration, like helping hands stretched out.

In this He has set an example that we should follow in His steps. Let the mind that was in Christ Jesus be also in us.

Out of the glamour of the past this picture comes before me. Farwell Hall, in Chicago, was burning. The roof was afire and smoke pouring from the window. A woman's shrill cry for help came from the topmost floor. Ladders were spliced and three firemen started up. One was soon overcome by the smoke and fell into friendly arms; then another came reeling back: but the third climbed on. The people below looked on in a silent bewilderment of hope and fear. At length the climber paused and, loosing one hand from the ladder, held it over his eyes. Life and death were in the balance. Suddenly a voice from somewhere called, "Cheer him!" and the heart of the crowd broke loose in a great, tumultuous hurrah. The effect was instantaneous; the fireman plucked up courage and again climbed on; and presently, when he descended the ladder, half-dead himself, with an unconscious form in his arms, the welkin rang, and rang again.

Good friends, there's enough of melancholy in the world without adding to it. No man liveth unto himself, and no man dieth unto himself. We need one another: and, if ever one needs another, it's when he's down and out.

Who shall measure the heart of the King? He came not to condemn the world, but to comfort and deliver it. Sorrow was His parish. The shortest verse in the Bible is "Jesus wept." And His tears, like His words, were "on wheels"; for they had Omnipotence behind them.

"It is better," said Solomon, "to go to the house of mourning than to the house of feasting." But, if one has nothing but "formal condolences" to give, it is better never to go. Alas, that our sympathy should so often be like vinegar on nitre! The Lord taught us how to comfort without pain or awkwardness, if only we were willing to take knowledge of Him. He always "suited the action to the word," because His great heart went before and after it.

They say, "One touch of nature makes the whole world kin." Here is an illustration from the morning paper. An old apple-woman sat beside her pushcart, when three

children, hand in hand, came tripping by. They stopped and took note of her downcast face. "Are you sorry," asked one, "because you haven't any children?" "I had two," she said, "but they are dead long, long ago." "I'm sorry," said the eldest, "we'd lend you little Ben here; but I'm afraid mother wouldn't like it." A broken old voice said, "God bless you, little kiddies." Then all three kissed her and went on. They had heard her "God bless you," but they never knew how their artless sympathy had sounded the depth of a withered heart and quenched its thirst as with a draught of cool water from the fountain of perpetual youth. So, as Wordsworth says, "heaven lies about us in our infancy." The further we move away from God the less do we care for the sorrows of those about us.

But the King's apples are not all sweet. There were occasions when Christ was constrained to rebuke, not only sin, but sinners as well; and, in the case of dissemblers,—wolves in sheep's clothing who ravaged the flock—His words were barbed as with electric fire. "Woe unto you, scribes and pharisees, mask-wearers; ye are as whitened sepulchres, fair without but within full of dead men's bones and all uncleanness. Woe unto you that stand by heaven's gate to hinder My little ones from entering in; it were better that a millstone were hanged about your necks and that ye were drowned in the depths of the sea. Woe unto you, generation of vipers, how shall ye escape the damnation of hell!"

He spake as one having authority. If ever we, whose breath is in our nostrils, are tempted to reprove after this manner, let it be remembered that Christ knew as we do not the secret imaginations of the hearts of men.

On other occasions His reproofs were vibrant with love. What infinite tact and tenderness were His! How easily, and justly, too, He might have reprimanded the woman at the well for her shameless sins: but more effectual were His quiet words, "Go, call thy husband." For, while they opened the whole dark chamber of her mislived past, they, in the sequel, kindled an inextinguishable hope within it. And, again, when He was required by the Pharisees to pass sentence of death on a weeping magdalen, whom they had dragged into His presence, He stooped and wrote upon the dust of the pavement, "Let him that is without sin cast the first stone at her." Then, when they had beaten a retreat "one by one, beginning with the

eldest," he passed this judgment of mercy on the cringing penitent, "Go, and sin no more!"

It is easy to be censorious,—for "we are all John Thompson's bairns"—but the most difficult feat in amateur surgery is to pluck the mote out of a brother's eye without giving unnecessary pain or doing serious damage. Here are our instructions: "Reprove, rebuke, with all long suffering and doctrine." The secret lies in putting oneself in the other's place. "Alas for the rarity of Christian charity under the sun!"

But what shall we say for the royal act of grace? Were ever words like these, "Thy sins be forgiven thee?" Grant us, O King, to feed upon the satisfying nectar of thine amnesty! To the paralytic of Capernaum He said, "Son, be of good cheer, thy sins be forgiven thee." And, when His captious foes, who knew nothing and cared less for the malady that eats deeper than flesh and blood, found fault with Him for usurping the functions of God, His answer was, "That ye may know that the Son of Man hath power on earth to forgive sin, I say unto the sick of the palsy, Arise and walk!" So do the wonderful works of Jesus find their climacteric interpretation in His pardoning grace. All His miracles were to this end, that sinners might know Him as the great forgiver.

And the wonder of all wonders is that the power of declarative absolution is committed to every follower of Christ. In His last interview with His disciples in the upper room—where there is every reason to believe that not only the eleven, but others were assembled—He saith unto them, "As the Father hath sent me, so send I you: Whosoever's sins ye remit, they are remitted unto them." That is to say: We are under commission to announce His redeeming grace. For me to say *absolvo te* would be to usurp a divine prerogative; but I am under bonds to point to "the Lamb of God who taketh away the sins of the world"; and the absolution that may follow is sealed in the kingdom of God.

But the luster of all the golden fruits in the King's basket is borrowed from the shining of His face. "They called his name Jesus, because he should save his people from their sins."

Jesus, the name that calms our fears,
That bids our sorrows cease!

I am weary of one word that greets us everywhere in these last days. It stares at us in the headlines of the newspapers and mocks us from the deadwalls: "Smile; smile; and

keep on smiling." Why and for what? If the smile has reason behind it, well and good; but not otherwise. "A merry heart," says Solomon, "maketh a cheerful countenance"—and nothing else can. "Go thou merrily unto the banquet," said Haman's wife; and merrily he went into the shadow of a gallows tree. In one of Solomon's unhappy moods, he resorted to "Christian Science," saying, "Go to, I will try thee with mirth"; but there was a pain within him too deep to be disposed of as a mere "opinion of mortal mind," which forced him later to confess, "Of laughter it is mad and of mirth, what doeth it?"

There is a joy, however, that leaves no ashes on the lips, but shapes them to a smile that never comes off. It is the bequest of One who entered the gates of Death to open the

gates of Heaven and eternal felicity for us. "These things have I spoken unto you," said he, "that my joy might abide in you and that your joy might be full."

At Brighton, in England, there is a sun-dial with this inscription over it: "*Tis always morning—somewhere in the world.*" That somewhere is anywhere in Emmanuel's land. The people of that country live under "the light of the knowledge of the glory of God in the face of Jesus Christ." It shines inwardly in "peace eternal, sacred sure"; and outwardly to lead others heavenward; and always to the glory of God.

Come, my friend; share with me in the fruit of the King's basket. Come to Jesus. Come out of the dark and let the morning shine in.—D. J. B.

Whence? Why? Whither?

 OT long ago some one said, "I don't care where I came from, just so I know where I am going?" And some people applaud that saying, because they think it so witty, such a smart epigram.

However, we must protest that we are not so easily satisfied as the speaker seems to be. We would also like to know whence we have come. This desire is, we believe, rationally based. It certainly would be a great satisfaction to know something for sure about our origin. It would be so much better than just to have to guess, or else be compelled to give up the problem, and say we do not and cannot know.

But that is not all, nor is it near half all. How can any one be in doubt about his origin and yet be sure about his destiny? If the origin of the human family is left in obscurity, what reason can be given for our knowing anything about its future? Has science any surer word to say about destiny than it has about origin? Has it proved that the soul is immortal? Does it know that the soul can survive after the body is dead? If so, what and where is the demonstration? Does physical science know any more about the whither of the soul than it does about the whence of the soul? If it cannot tell us where we have come from, how can it tell us whither we are bound?

And how about human philosophy? Has it solved the problem of our future, and yet left unsolved the problem of our past? Does it know more about destiny than it does about

origin? It surely does not. If it cannot solve the one problem, no more can it solve the other. Thus we see what is involved in the would-be smart saying, "I don't care where I came from, just so I know where I'm going." If you don't know the one, it is not likely that you know the other.

Should some one remark that the Bible teaches us plainly about our future destiny; that it tells us that "Christ hath brought life and immortality to light through the gospel," we would reply: The same book which tells us about the future life also tells us just as plainly about the origin of the human race; that the first man was "created in the image of God." So if you believe the Bible when it tells you about your destiny, you ought to believe it when it tells you about your genesis. This is all the more urgent in view of the fact that the same Christ who "brought life and immortality to light," and who told us of "the Father's house of many mansions," also endorsed the first chapter of Genesis where it says that in the beginning God created our progenitors male and female, quoting Gen. 1:27 almost literally.

But suppose, on the other hand, that we do know certainly whence we have come; from the creative hand of God, as the Bible teaches; then there can be no doubt about the future; for if God created man in His own similitude, a self-conscious, rational soul, it follows logically that He must have made him for a worth while purpose and a blessed destiny. The opposite is almost unthinkable—that God would

have created man in His own image, as the Bible teaches, and then, after a conscious life of a few years, blot him out forever and ever. What a farrago that would be! But the Bible teaches three great truths that are necessary to human welfare—the whence, the why, and the whither of the human individual and the human race. Anybody who is satisfied with less

than that is too easily satisfied. He vegetates rather than lives. Well may we exist, and exist with a fair degree of content and comfort, and yet be ignorant of some things, awaiting the future for their disclosure; but we ought to have certainty regarding the three great essentials, our origin, our purpose, our destiny.—L. S. K.

Grace—What it Does

 T is recorded in one of the prophecies that the word of the Lord came to Zerubbabel as he was all disheartened by the difficulties and discouragements that beset him in rebuilding the Temple after the return from captivity, and assured him that the work should go on. More glorious than palaces he had seen towering from marble-faced platforms on Chaldean plains, the temple should rise; and by and by, with hearts swelling with the joy of success, the last stone, "the head-stone thereof," should be brought with "shoutings of grace, grace unto it" (Zech. 4:7).

In the spiritualization of this temple scene, application of it has often been made to the completion of the work of grace in the soul; often to the addition of the last convert to the church; more frequently, perhaps, to the completion of the spiritual temple in the heavens, built up of believers as "living stones" (1 Pet. 2:5). What shoutings of "grace, grace unto it" will there be as the grand result of God's redemptive architecture appears in the heavenly world.

Whichever of these applications is best, the end contemplated in either is possible only through the experimental beginning and carrying on of the work of grace in the individual heart.

Grace brings salvation. "For the grace of God that bringeth salvation to all men hath appeared. . . Who gave Himself for us that He might redeem us." (Titus 2:11,14).

Grace teaches the saved that denying ungodliness and worldly lusts, they should live "soberly, righteously and godly, in this present world," and that they should be a "peculiar people zealous of good works."

Grace presents an object of expectation—the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Let us consider these points in their order:

1. Grace Brings Salvation. A Bible was given an unintelligent and honest Romanist who

had never before seen one. He took it home and began to read it with deep interest. After a while he said to his wife, "Wife, if this book be true we are wrong!" He went on with his reading. It showed him that he was a sinner, and a great sinner against God. "Wife," he said, "if this book is true, we are lost!" But still he went on, and soon saw there Christ set forth as the only and all-sufficient Saviour, and then he said, "Wife, if this book be true, we may be saved."

The conviction seems to have settled down upon the consciousness of universal humanity, that not only are men wrong, but that they are lost. The pathways of the nations all along the ages are strewn thick with evidences of man's sense of his lost condition, and of fruitless endeavors after salvation. Yet, if this Book be true, they may be saved, for the grace of God that bringeth salvation hath appeared."

The word "grace," while it covers a widening area of meaning and embraces a good deal, has at its starting point a peculiar signification and use. Grace is often found associated in the Scriptures with the word mercy or pity.

Grace comes to men, then, as sinners, and they are sinners only as they have violated law. As sinners they are under law, condemned, hopelessly and helplessly so, so far as any effort (for rescue) of their own is concerned. They can no more relieve themselves from their condemnation, than can the convict sentenced to prison for life pardon himself out at the end of a week.

The Scriptures represent man, too, as in bondage to sin and Satan, a captive. He is there, all there is of him and all his possessions, at the disposal of another. At this point, grace comes and "redeems" him, buys him off and saves him.

Man cannot claim salvation as a matter of right, for he is where he is through his own free and wicked consentings, as his consciousness testifies. There is no merit in him that should lead one to undertake so great a work in his

behalf. The cause of the movement is in the heart of God, in His infinite pity. The work was undertaken freely on God's part, and the benefit of it comes to man freely, without money and without price.

This view of the case I know is distasteful to the natural heart, filled with pride and self-sufficiency. Many are willing to receive help, but are not willing to be considered helpless. Some strength must be conceded to pride, whereas Scripture says they are "without strength" (Rom. 5:6). Willing to be considered poor, but paupers never.

Now it is not help that a man needs, but an out and out salvation. Assist, or increase, what he has got, and you do not change either his condition or his character. He must be totally transferred into another state, which he is helpless to accomplish. But the grace of God can do it. Yet, in this view there is something exceedingly touching to one who truly feels that he is all wrong and lost. The grace of God fills his eyes with tears, and his heart with a ceaseless song of joy. In astonishment he exclaims,

"Oh! depths of mercy, can it be
There's saving grace for such as me!"

The free and unconditional character of the grace of God is strikingly illustrated in an incident that has come under my notice. I have somewhere read that shortly after the execution of Mary, Queen of Scots, a disguised and desperate woman who had been in the service of the unfortunate person, appeared at Elizabeth's court, and on one of the gala days, made an attempt on her life. Her murderous attempt failed through the vigilance of the Queen herself, and when the would-be murderer was brought before her Majesty, she boldly confessed her bloody purpose, and gave her name as Marguerite Lebrun. Confronting Elizabeth, she said, "A few steps more, and I had succeeded." It cost the Queen a stern effort to retain her composure under such a speech, but she calmly asked, "What, think you, is my duty upon the hearing of such a case?" "Do you put the question to me as a Queen, or as a judge?" asked the prisoner. "As a Queen," was the reply. "Then you should grant me a pardon," she answered. "But," inquired the Queen, "what assurance can you give me that you will not abuse my mercy and attempt my life again? Should I pardon, it should be based upon conditions to be safe from your murderous revenge in future."

"Grace fettered by precautions—grace that bath conditions—is no grace!" exclaimed the

woman, and history states that the remark so charmed Elizabeth that she immediately ordered her release, which bound her to her royal person ever afterwards by the ties of fervent gratitude and devoted affection.

The grace of God comes to men unfettered by precautions. "Ask—and ye shall receive. Seek, and ye shall find. Knock, and it shall be open unto you." Aye, "look and live!" The queen's grace bound the woman to her in a life-long service. The service was not the cause, but the effect of the grace.

In the hated days of slavery, a young man was put upon the auction block. A kind-hearted gentleman bought him, and handing him papers of manumission, said: "Go, my lad, you are free." The slave burst into tears and fell at his benefactor's feet, crying, "Let me be your servant." "Make me as one of thy hired servants," said the returning and forgiven prodigal.

Just such is the effect of God's grace upon the saved sinner. Now, this is something more than a mere sentiment. The feeling and obligation of service follow by a natural order and by a law of necessity. Grace saves a man, that is to say, it imparts to him a new and divine life and brings him into new relations. That life—if there is any life—must be lived in those relations, must manifest itself. And here the word "grace" begins to widen and extend its meaning and use.

2. Grace Teaches the Saved. The divine life which is imparted to the sinner at the time of his savingly believing in Christ, is not, in itself, a principle of intelligence. It had, however, its aspirations and affinities which impress and act upon, the principle of intelligence already possessed, and which, if followed out, would do much toward securing a right life. But this is not enough. It needs to be directed by the faculties of intelligence. But these faculties need to be enlightened, which is the office of grace, teaching to do.

Referring again to Titus 2:11-14, grace presents some important and fundamental instruction. Following the order before us, we have first the negative side of the teaching, viz: we should deny ungodliness and worldly lusts. At the very outset we are to unlearn that which we have learned coming from the world and opposed to God. By the word "ungodliness" is intended "practical impiety," "whatever is offensive or dishonorable to God" (Ellicott ad loc.), which includes "the whole inner and outer life of those who live without God and in opposition to His law" (Lange). The words "worldly lusts" refer to those desires which

are fixed on sensual objects, as pleasures, profits, honors and the like" (Robinson's Dict. p. 279), and "which are cherished by the children of the world who are in hostility to God" (Lange). These things are to be denied, renounced, abjured, practically disowned and forsaken.

We have next the positive side of the teaching, viz: "That we should live soberly, righteously and godly, in this present world. The three words, "soberly," "righteously" and "godly," may be considered as placing Christian duties under three aspects, and making three relations, viz: 1. To ourselves; 2. To others; 3. To God.

As to ourselves, we are to live "soberly." Some may be delighted to know that this word does not refer to the *temperance* question, though this is not necessarily excluded. The word in the original is derived from two others signifying "sound mind." A sound mind is one that is free from passion, prejudice and self-assertion, and that is open to, and has a liking and affinity for, the truth, especially as it comes from the divine source, the word of God, and that has received it as a controlling power. I suppose a man with such a mind, would be called by those who pride themselves upon their broadness and liberality, a bigot or a fool. Nevertheless, in the divine sight, he is "sound-minded."

The manifested sober life is, that life which results from a mind which has entire command over all passions and desires, so that they receive no further allowance than that which the law of God and right reason admit and approve. (Trench, Syn. I., p. 102).

As to others, we are to live "righteously." This word points to strict and exact justice and right. It presses upon us with its full force in our obligations to others and to the world at large. But it does not follow that we are to insist upon the same from others to us, for the law of Christian self-denial and yielding steps in and says, "forbear." We are to so live in regard to others that they cannot justly charge wrong, either in omission or commission, upon us. This is to live "righteously."

As to God, we are to live "godly." This word, in its substantive form, signifies worship, reverence. We are to reverence Him, and His law. We are to live as under His eye, sensible that "Thou, God, seest me," and this with no feeling of irksomeness or unwillingness, but willingly and indeed gladly. Thus shall we live "godly."

This exhausts the teaching in Titus 2:12, with reference to the mode of life. In the 14th

verse we have further instruction. We are taught that those who are redeemed by Christ from iniquity, *i.e.*, lawlessness (the state of moral license which either knows not or regards not law), those who are redeemed by Christ from iniquity and purified unto himself,—are to be "a peculiar people zealous of good works."

The divine teaching is, that Christians are to be "a peculiar people." If there is truly any difference between God's people and the world's people, how can that difference be seen except through peculiarities which distinguish the one from the other? The whole spirit of the gospel, and its abundant teachings, go to show God's people to be a separated people, a distinguished people—or, as Peter says, "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Pet. 2:9).

Wordly Christianity, or Christian worldliness—and after all I do not know that worldliness is any more Christian in the church than out of it—worldliness lifts its lily white hands in holy horror, and says, "Oh! I beseech you, don't! don't! Whatever else you may be, don't be peculiar. It isn't nice. It is positively shocking to our very refined sensibilities. Besides, we would not be so self-righteous as to condemn others by separating ourselves from them into a course of our own. Moreover, it wounds our delicacy to be so singular as to attract the gaze of others." Well, the Bible says "peculiar," and I suppose "peculiar" means peculiar. It also says, however hyper-refined and sickly delicate sensibilities may feel about it—it says, "Ye are the light of the world. . . . Let your light so shine, before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14,16). The shining light, the Christian life, is to attract men from the world to God, and that a worldly life cannot do.

"Zealous of good works"—a way for the peculiarity to show itself. The original word rendered zealous signifies to boil, to be hot. The Christian is to be hot for God. The boiling point is 212 degrees of heat, Fahrenheit. 112 degrees is fever heat; 98 degrees, blood heat; 60 degrees, temperate, lukewarm or something less; 32 degrees, freezing; no degree is zero. Are any of us up to the point of zeal? Are not some of us indeed away down below zero?

3. Grace Presents an Object of Expectation—the "blessed hope and the glorious appearing of God and our Saviour Jesus Christ."

In Titus 2:11 the word "appeared," is the word from which our word Epiphany comes. Indeed the word "Epiphany," minus the last letter is pure Greek, a bodily transference of

Greek into English. In the phrase, "glorious appearing," the same word is used.

There has been an Epiphany of Grace: there is to be an Epiphany of Glory. Grace sets this before us as a blessed hope which we are confidently to expect will be realized. If we have received grace here, the evidence of which is that we are following the teachings of grace, we are in the way, and only thus are we in the way, of realizing our expectation.

It is not claimed that it is altogether an easy thing to have the strength and courage to lead a life of such self-denial and conscientious godliness as the text calls for. Grace leads to a warfare; but the Christian warfare shall issue in glorious victory. If the warfare be afflictive, far more, exceeding and eternal shall the weight of glory be. Hope, sweet hope! Cross,—Crown! Epiphany of Grace,—epiphany of Glory! Hope the link between.—W. H. B.

The Source of the New Birth

E know a man who was very skeptical in his young days, especially when he was in the college and the university. Indeed, he was more than a skeptic; he was quite vehement in his opposition to the Bible and Christianity.

However, afterward, somewhere in the early twenties, he was led to humble himself before God, to repent of his sins, and to ask God in the name of Christ to show him the truth. And he was converted, born again of the Spirit. As he himself often puts it, "the light which shineth neither upon the land nor upon the sea" broke radiantly into his soul, and he knew that Christ is the Redeemer of the world and that the Bible is the Word of God. He is now an earnest preacher of the gospel.

Now, to what source does he attribute the great change that came into his experience? When we somewhat merrily said to him that perhaps his change was due to the "up-gushing of the rich contents of his subconscious mind," he repudiated the idea with all his might. "There were no such rich contents there," he declared; and he stated his argument thus:

"There was nothing but skepticism in my soul, through and through. Then how could faith have gushed up from pure doubt? In my soul there was nothing but sin; how could cleansing come from such a polluted source? In my soul there was no conception of God's pardoning love; then how could such a mind impart to itself the clear sense of forgiveness? I had become an agnostic in reference to the existence of God; from such an agnostical source the assurance of God's reality, love and grace never could have arisen. Before my conversion, the Bible was a contemned book, and I had nothing but criticism for it: how could a mind in such a state produce out of itself the certitude that the Bible is God's holy Word?"

"Prior to my conversion, Christ was a stumbling-block to me. I did not love His name.

He may have been a real historical character and a good man, but surely He could not have been the God-Man and the world's Redeemer. After the experience of regeneration, I knew Him as my Redeemer and the Redeemer of the world. Therefore, nothing existing in either my conscious or subconscious mind could have produced such an experience of the Saviourship of Christ. Moreover," our friend pursued, "if my experience arose out of the contents of my subconscious mind, why did I not have the consciousness of its having come from there? Why, instead of such an experience, did I at once receive the inner assurance that the change came directly from Jesus Christ? Never, for a moment, have I had an experience of having received my sense of pardon and certitude of truth from some deep place in my own self, nor that it came about by auto-suggestion, but always that it came from above, from a supernatural Source; and a very definite supernatural Source—not from a pagan god or hero, but only and solely from the Christ of the gospels and epistles, who assures us that, if we come to Him, we "shall know the truth and the truth shall make us free."

Then he added: "I would dislike to believe in a psychology that would hold the view that our minds are so falsely and irrationally constructed as to fool us in the most precious, uplifting and transforming experience that can come to us; that makes us believe that God beget a new life within us, when, after all, it came up only out of our own natural minds. No such a conception would make the whole world irrational; and I do not believe that this is an irrational world. If it were, it would be a chaos, not a cosmos. A true Christian conversion comes from a supernatural Source, and can be adequately explained in no other way."—L. S. K.

The Wisdom of this World is Foolishness with God

 HERE are two great realms of existence, the natural and the supernatural. The natural is that realm wherein natural law controls. The supernatural is the realm above natural law, and not limited by it. Our Saviour illustrates clearly both realms. He came out from God and the supernatural, and came into the natural, was made under the law and became in all things like man under natural law. At any moment he could arise above the natural and enter the supernatural. This was manifested when he turned water into wine, walked upon the sea, and turned the storm into a calm, fed the five thousand with a few loaves and fishes, healed the sick and raised the dead, and finally left the natural world and returned to his Father and the supernatural.

Man was created the head of the natural world, and in this world his mental power and reason are competent. But man has no power in his natural condition to reach up to God and to the supernatural. The only way by which man can know God and all that is supernatural is by a revelation direct from God to man. That Revelation is the Bible, the inspired, inerrant Word of God, and the only infallible source of knowledge of God and the supernatural. If the Bible is not such a divine, infallible, supernatural revelation, then we have no Christianity. We are all reduced to the plane of heathenism. We know no more about God and the supernatural than Socrates, or Plato, or Aristotle. We have no claim to superiority to these men in mere matters of human acuteness. They knew no revelation and so committed themselves wholly to their reasoning powers, and so both in science and philosophy they reached high attainments, but were in absolute darkness with regard to God and the supernatural. Paul was well versed in this human, heathen wisdom. By native faculty and much learning, he reached a high position in this realm, but he frankly and openly declared to the learned Greek that "the wisdom of this world was foolishness with God" and "In the wisdom of God man by wisdom knew not God." "It pleased God by the foolishness of preaching" (plain declaration), "to save them that believe."

There is evidence that we live in a time when some who have had the privilege of the Gospel Revelation have departed from it, and have

either rejected it or belittled it. Much literature today has found its way into the shelves of Christian libraries to deny and belittle and attack the most precious parts of the Gospel, and that wholly upon the basis of the wisdom of this world. This attack upon the Revelation by professedly Christian men through their own reason has gone so far that it is of the first importance and necessity that there be a return to the Gospel as a Divine Revelation.

The Bible, the Scriptures of the Old and New Testaments, are the Revelation from God. They bear their own testimony to their divine character. This testimony is manifest among other things in their doctrine of origins; in their absolute historical accuracy; in their undeniable prophecy; in the moral glory of Jesus Christ, their central and pervasive character; their power in the world, and their perpetuity in the face of all opposition. One is justified in examining this God-given testimony in order to appreciate the divine and superhuman character of this Holy Scripture. When this testimony is received and accepted, the Bible is to be understood and interpreted, not by human criticism, but by a sound exegesis by which Scripture is compared with Scripture, and so the Revelation as its own interpreter. To submit God's Revelation to the abstract interpretation of unaided human reason, is to ignore the Revelation.

Recently we listened to the study of the passage in Genesis in connection with the temptation of Adam and Eve to disobedience by eating the forbidden fruit. This whole account of the entrance of sin into the world was treated in a trifling way. Some questioned the reality of the serpent, some considered the whole matter a figurative account some questioned its truthfulness, because Adam and Eve did not die when they ate the fruit, and not for some years afterward, while the command declared that in the day they ate of it they should surely die. Had these people compared other passages of Scripture, they would have learned that the serpent is referred to throughout the Scriptures, and in the last book of the Bible he is spoken of as "that old serpent called the Devil." They also would have learned that Paul, in Romans, reviews this scene and declares: "As by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." All men are now under death

spiritually, being dead in their trespasses and sins. Death has passed upon all men physically; every human being is under the ban of death bodily, and that death may be realized any minute. This Revelation can be received by man through hearing or his receptive reason. But the pride associated with human wisdom often shuts the plain gospel out of the soul. The prayer of our Lord goes to the heart as a warning against the blinding and deadening power of the pride of wisdom. He prayed:

earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto "I thank thee, O Father, Lord of heaven and babes; even so, Father, for so it seemed good in thy sight." God loves to dwell with the humble, but the proud and the wise shut the door against him. We need the power of the Holy Spirit to prepare our hearts against the barrier of human pride, and thus let the gospel in. We also need the Holy Spirit to vitalize the gospel.—D. S. K.

The Christian Ministry

HE office of the Christian ministry was appointed by Christ. According to the Scriptures, the men who are to occupy the office are called and ordained of God alone. All that the church can do is to examine their credentials of each call and to put its approval on them as giving evidence of genuineness. The message and the work of the Christian minister is appointed and defined by the Head of the church. The message is the gospel revealed from Jesus Christ, which is to be presented by instruction and persuasion in love and under the guidance of the Holy Spirit. The work of the pastorate is personal, involving the care of souls and the teaching and training in Christian faith and service.

The apostles instruct by example and precept, that the ministry are to give themselves wholly to these things—the Word and prayer. The position of the minister or pastor in the church is the position of greatest influence and honor. For this reason, its influence is often sought by those who desire to secure the endorsement and power of the church for various enterprises. For this reason, many efforts are made to enlist the ministers in other things, which may or may not be consistent with the gospel and which may usurp the time and energy which properly belongs to the church in her spiritual God-given work.

The temptation to this kind of thing is very great at the present time. This temptation is increased in proportion as ministers depart from the Scriptural message and attempt to substitute their own opinion and philosophy. Then they become nervous and unsettled, and feel that the results wholly depend upon their own ability instead of upon the Holy Spirit and his saving power. This results in many forms of irregularity and error which weaken the ministry and deprive

the church and humanity of God's message and saving truth.

Another embarrassment to the modern ministry is the multiplication of machinery in the church which demands that the ministry be an administrative office rather than that of preaching and pastoral work. This machinery also interferes with the minister's reading and so embarrasses his literary work and weakens his preaching power and his work of defense against modern errors. The people are far more competent to attend to this administrative work. Moreover, they are involved in this kind of work during the whole week, and upon the Sabbath they have a right to receive the comfort, guidance and instruction of God's Word, presented by a man who has been untrammeled by outside intrusion or the mere fomenting of his own opinions.

It must not be concluded that because of the modern temptations and pressure that the ministry has wholly lost its mission. There are still hundreds of ministers, the faithful "seven thousand," who have not bowed to the modern Baal. They are laboring and preaching in all lands and in great numbers in our own nation. Yet it must be sorrowfully confessed there are an increasing number of professed ministers who have departed from their commission and are chasing the winds of speculation. These defections and their results discourage young men from entering the ministry, and the false teachings in many institutions divert worthy young men from their original high conception of the ministry and the pursuit of its office.

The cure for all this is in the prayers of the church, her refusal to hear a strange voice, and her cordial, intelligent and affectionate support of faithful ministers.—D.S.K.

Psalm Thirty-three

HE Psalms express the language, thoughts and feelings of God's people in all ages. Here one steps aside from the immediate conflict with unbelief, and breathes in and breathes out the sweet fragrance and pure atmosphere of abiding conquering faith. The thirty-third Psalm is living and precious. It starts with the confident, triumphant note of joy which every child of God needs in the earthly battle. "Rejoice in the Lord, ye righteous." The reason given is its fitness and tenderness, and hence it is comely. It calls for fullness which comes out of experience of heart and mind free from doubts and full of faith. It summons every means of expression, the harp, the psalm, song and skillful playing on instruments.

The basis for this joy is not personal excellence nor achievement. Its sole source is what God has said and done. For the Word of the Lord is right, and all his works are done in truth. So long as the soul doubts the Word of God and belittles the truth, spiritual joy is impossible. The soul starves, the heart grows weak, and darkness and depression abound.

Constantly the psalmist returns to the Word of God. It was the power of creation. By this Word were the heavens made. The depths of the sea were ordered by him.

He made the dry land. The whole work of creation is summed up in these words, "He spake and it was done."

His Word not only produced the animate and the inanimate creation, but it deals with and controls man. He brings the counsels of the heathen to naught, but blessed is the nation whose God is the Lord, and the people whom he has chosen for his own inheritance.

The assurance and rest for the soul of man is not found in any earthly power, nor in the strength of the horse or the mighty machine, in no measure of earthly power, but in the mighty God whose "eye is upon them fear him, upon them that hope in his mercy. To keep their soul from death, and to keep them alive in famine." "Our soul waiteth upon the Lord: he is our help and our shield." This psalm is the joyous, restful, assured experience of the believer who has turned away from the turmoil of life to a season of exclusive fellowship with God; as a man, who had left the conflict of daily life to rest in the cool breezes and refreshing shades of the lakeside.

"Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy Name."—D.S.K.

The Simple and the Complex

RE the evolutionists right when they describe the process of evolution as a development from the homogeneous to the heterogeneous, from the simple to the complex? Of course, no one would deny that there are more simple and more complex forms of life; yet we doubt whether the principle holds true throughout the process and order as they have been fixed by the evolutionists.

Let us illustrate by a number of instances. The insects are supposed to be simpler forms than are the reptiles, and therefore to have evolved earlier. Is that really true? Think of some insects, with their wonderfully contrived mechanism for flying, feeding, building and procreating, and do they not seem to be even more complicated in structure than are many of the serpents? And, moreover, are they not

just as intelligent, and many of them even more so? What reptile can manufacture the *papiermache* of the wasp, or erect the honey-comb of the bee, or weave the intricate silken web of the spider.

The insects are supposed to have come upon the stage of action many millenia before the birds; but it is very doubtful whether many of the former creatures are of simpler form and structure than many of the latter. According to the evolutionists, the humming birds antedated the arrival of the mammals by many long cycles. But it is most likely that the little ruby-throated hummer, flitting from flower to flower, sipping its nectar, able to move backward and forward with perfect ease, and to dart through the air at lightning speed, is as complicated a piece of mechanism as is the earth-bound chipmunk or opossum. Most probably, too, the

procreative arrangement and process of the hummer are just as finely and complexly organized as are those of any of the mammals.

And there are the favorite animals of the devotees of evolution, the monkeys, apes, chimpanzees, baboons and gorillas; are they more wonderfully made than the powerful lion or the graceful gazelle? Surely not. Nor are they any more intelligent (in spite of their wise looks) than are many of the insects, birds and animals placed lower in the scale by the evolutionists.

The great extinct monsters, whose fossil remains are found in such great abundance by the geologists, were just as complexly organized as are their living successors today, and many of them were much larger and more powerful. Indeed, it would have been impossible for the smaller present-day animals to have killed off their larger predecessors in "the struggle for existence," so as to result in "the survival of the fittest." There is not the remotest evidence to prove that the ancient animals were not as intelligent as are the animals we know today. Thus, at every point the theory of evolution seems to be meeting its Waterloo.—L. S. K.

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Notes and Comments



MOST pitiable object is the educated agnostic. He boasts of knowledge, and yet confesses that he knows nothing of fundamental importance. Suppose you catechise him. "Mr. Agnostic, do you know whether there is a God or not?" His reply is, "I don't know." "Do you know whether you have a soul or not?" Again he answers, "I don't know." "Do you know whether there is a future life or not?" His response is, "No, I don't know." "Well, how do you know you don't know?" "I don't know." "Well, what do you know?" "I don't know." Yet he professes to be an educated man, and so broad! An agnostic has been defined as a man who acknowledges that he doesn't know anything and yet keeps on talking!

On the other hand, suppose you catechise some old saint of God who has never seen a college, whose plain clothes have never brushed against academic walls. "Do you know whether there is a God or not?" "Of course, I know there is a God, for His Spirit bears witness with my spirit that I am His child." "Do you know whether Christ is the Redeemer of the world or not?" "Why, of course He is, for when I came

to Him by faith, He saved me from my sin." "Do you know whether the Bible is God's Word or not?" "Certainly, I know it is," he replies; "for it was in the Bible that I learned about God and His plan of salvation." "Well, have you a soul?" "Certainly, I have a soul, or God could never have spoken to me and assured me that my sins are forgiven." "Once more, then, do you know whether there is a future life?" "Another easy question," he cries joyfully. "I know there is a future life, because I 'have tasted of the powers of the world to come.'" "Well done," we say. "You are an educated man; you know the things that are most vital to human well-being. We give you a diploma from the University of Christian Experience."

We are not pessimistic. There are many spiritually minded people in the churches. Just go around among them as an evangelical teacher, and speak to them on spiritual themes with real and sincere warmth of feeling, and note how they will respond with appreciation. Many of them—more than critics and cynics will allow—have had a real experience of regenerating grace.

A correspondent who writes intelligently, asks us to express a judgment on a certain book recently from the press. Is it a good book, a sound book, a helpful book, or a harmful one? These are the questions asked. Our reply is, while we have not read the book, it seems strange that an author should express himself so ambiguously that any reader of common intelligence should have to be in doubt as to its character and as to the positions taken by the author. What is language for, anyway? It surely is to clarify thought, not to cloud it. Why do men undertake to write books and why do publishers issue them if they do not contain clear and understandable statements?

Said the Psalmist: "I believed; therefore have I spoken." That means that he said what he believed and believed what he said. There was nothing Janus-faced about anything he expressed. He was so intense in his convictions that he could not and would not "hold back the truth in unrighteousness." Blessed are the men who are able to speak out all their convictions; who do not have secret doubts back somewhere in their heads that cannot be spoken right out in school or church or street! It must be a crucifixion of the soul to believe one thing and proclaim something else that is its contrary.

That is a beautiful saying of St. Paul: "For our citizenship is in heaven" (Eph. 3:20).

While we have an earthly citizenship and should be loyal to it; yet, after all, it is only temporary; it lasts but a few years. Our heavenly citizenship, if we attain it, will last much longer; it will be eternal. That, then, is Paul's meaning: the believer's true and abiding citizenship is in the eternal realm, and, once secured, will never terminate. The whole world would be marvelously changed if everybody could realize that eternity is so much longer than time.

Somebody has defined a pessimist as "one who cannot see the doughnut for the hole in it." The sane Christian optimist sees the hole, too, but thinks a great deal more about the toothsome, well-baked dough and the sweet sugar around the hole.

How may one know that he is a converted person, a child of God? There are various ways. For example, if "the Spirit bears witness with our spirit that we are the children of God," that is a good token. Another is this: "We know that we have passed from death unto life, because we love the brethren." Still another proof is if we know that we trust in Jesus Christ alone for our salvation, for the Scripture says, "No man can call Jesus Lord save by the Holy Ghost." No need for any one to go another day in uncertainty!

When a man announces that he is neither a Modernist nor a Fundamentalist, but a Genuinist, just what does he mean? Does he mean to imply that the Modernists and Fundamentalists are not genuinists—that is, that they are insincere? If that is what he means, he is more severe and drastic than are the contending parties whom he disowns. If he does not mean something so ungracious, his claim has no definite meaning, and simply blinds people as to his position. Speaking for the Fundamentalists, we feel safe in saying the vast majority of them are both earnest and sincere; therefore, they are Genuinists. If any one prefers the words, "evangelical" and "orthodox," let them use them, for they have a clear and specific meaning; but the self-proclaimed "Genuinist" tells us nothing about his theology or religion; he simply declares himself to be sincere—a contention that even the infidel would be likely to make. At the present crisis an indeterminate theology will not go.

Sometimes orthodox people are called "obscurantists." Just why, it is difficult to say. Surely they use clear language, and let everybody know just what they believe. There is

nothing obscure about their doctrines. If this opprobrious term continues to be applied to evangelical Christians, we shall be forced to apply the term "obscurists" to the accusers, for they do obscure many of the plain doctrines of God's holy word. For example, everybody can understand what is meant by the bodily resurrection of our Lord; but who can understand what the modernist means when he speaks of a "spiritual resurrection?" No one. It has no meaning. The spirit never dies.

The Biblical doctrine of the creation of the universe is most satisfying to the reason and most comforting to the heart. Just read over Genesis 1:1: "In the beginning God created the heavens and the earth," and note how bracing it is—like a tonic to the soul. If God created the universe, He can uphold it, take care of it, and guide it to its true destiny. If your friend drove you to the top of a high hill in his automobile, and then would tell you to remain in the machine, and he would start it, and then jump out, saying you would have a beautiful ride down the hill in the unguided vehicle, you would quickly decline, saying, "If you are going to jump out, I will jump out first; but if you will stay in the machine at the wheel, I will be glad to ride down the hill with you." Who would want to live in this vast universe with no steersman at the wheel to guide and control it? Not you! Not I!

Likewise the Bible gives the noblest account of the origin of *Genus Homo*. Why not? If the good, holy, all-wise and all-powerful God created the primogenitor of the race in His own image, that surely is a high origin for man. Besides, it furnishes an adequate explanation of man's genesis and rational character; for no one can deny that such a God could create such a being as man, if He chose to do so. How else can we account for the existence of a personal, self-conscious, rational and moral being like man? He surely could not have sprung from nothing. Forces of an inferior grade could not have produced him. Every effect must have an adequate cause. That is sound reason and philosophy. The Bible gives the only adequate explanation of the origin and characteristics of man—God created him in His own image.

No less rational is the Biblical doctrine of the origin of sin. True, the Bible does not create the problem, for sin and its consequent suffering would be here even if the Bible were not true. What the Bible does is to tell us how sin came into the world. And how did sin originate? Through the wrong choice of a

free moral agent—that is the Biblical solution. And how else, we should be pleased to know, could sin have originated and still be sin in the sense of guilt? Why, people today, by the wrong use of their wills, can originate sin; can bring into actuality that which ought not to be. Hence the Bible gives the only scientific, rational and ethical account of the advent of sin into the world.

However, the God of the Bible did not leave man in the lurch when he fell into sin and trouble. In eternity God originated the plan of redemption from sin, and in time He accomplished it. Almost immediately after man had sinned, God announced the proto-gospel by saying that "the seed of the woman should bruise the serpent's head;" then came the old Testament preparation, and "in the fullness of time" God sent His only begotten Son to assume human nature and redeem man from his transgressions, restore the lost divine similitude, and bring him back into happy and holy fellowship with his Creator. Is not that a wonderful doctrine? How well it coheres! Thus we turn to the Bible for the solution of our fundamental problems.

Recently the writer had some contacts with nature in the raw; with the wild and woolly wilderness. He suffered much from the bites of mosquitoes, gnats and flies. He had to be on the alert for poison ivy and venomous snakes. In all the forms of vegetable and animal life that he studied, he saw no *indicia* of evolution; no marks of an advancing stage by means of resident forces; no signs of one species crossing with another or of one being transformed into another. As he reflected, he knew that such a wilderness would never, never, of its own accord and by powers inherent, develop into fruitful farms and cultivated gardens. If man did not come to its rescue, it would remain a wilderness throughout all subsequent time. If you want to find a crushing disproof of evolution, just go to raw nature and study her stabilized forms.

How often the Modernists, keeping up the controversy right along, are guilty of misrepresenting, or at least misunderstanding, the views and doctrines of orthodox believers! We shall keep on kindly but firmly correcting these errors, until people will get their eyes open to the truth. A recent Modernist represents the Fundamentalists as teaching that God originally created the universe complete, and then left it to itself, and has not been doing anything since. But Fundamentalists do not teach such a doc-

trine, and their predecessors have never taught it in the whole history of the human race. Such an accusation proves that the critic has never studied a single work on orthodox theology, and has never read a devotional book by an evangelical believer. If he had, he would know better. Orthodox believers read the Bible and believe it, and it clearly teaches that God is ever active in all the processes of nature; that He upholds the universe and cares for it; that He constantly comes to people in His providences; that He is constantly influencing people by His Word and Spirit, and when they call upon Him, He pardons, cleanses and regenerates them, and is active in their progressive sanctification.

Who were the people in the seventeenth and eighteenth centuries who taught the doctrine of an idle and absentee God? They were the Deists. But the Deists were infidels. They denied the immanence of God and His activity in the world. They held that the "religion of nature" is sufficient for man's guidance, and that God never made any special revelation. And who opposed and refuted the Deists? The great Christian apologists of the times. Such men as Butler, Lardner, Horne, Paley and Whately most effectively replied to the infidels and upheld the continued immanence and activity of God in nature, in history, and in the experiences of believers. Have the Modernists never studied church history or Christian theology? Why do they err so grievously?

A good friend has sent us a list of books recommended to ministers by Dr. James Moffatt at the General Conference for Christian Workers, held August 5, 1926, at East Northfield, Mass. Almost every author named is a liberalist, and some of the authors are extremely radical. Among those recommended are the works of Sir James Fraser, George Adam Smith, Canon Streeter, Sabatier, H. E. Fosdick ("The Modern Use of the Bible"), A. S. Peake, J. Arthur Thomson, Souter, Kirssopp Lake, and the novelist Galsworthy. In the whole list there is not an author who comes out solidly in defense of the historic faith; no reference to Robert Dick Wilson, William Brenton Greene, Benjamin B. Warfield, J. Gresham Machen, John A. Faulkner, Dean Henry Wace, James Orr, Sir William Ramsay, A. H. Sayce, J. S. Griffiths, A. H. Finn, M. G. Kyle, or any who belong to the evangelical school. Our associate editor, Dr. Keyser, was right, therefore, when he bracketed Dr. Moffatt with the radical Modernists in his book, "The Doctrines of Modernism," published a short time ago.

How Christian people will differ in matters

of human judgment and opinion, and yet how they will agree on the question of Christian experience! This fact was vividly illustrated in a recent Christian convention. In the business sessions there were lively debates on a number of questions as to the best methods and policies to be pursued. Some of these differences were on questions of comparatively little importance. Of course, all the debates were carried on in a kindly Christian spirit. But in the evening, after an address on the need of the new birth, the presiding officer asked the assembly how many of them believed that it is necessary for every one to be born again, and the vote was practically unanimous; there was not one negative vote. When the chairman asked, "How many of you can truly say that you have been born again?" the vote was all on the affirmative side. Is not that fine testimony? On the matter of a real Christian experience all Christians will agree; on matters of mere human opinion there will nearly always be many diverse views.

The following is a sample of letters that are coming either to this office or to some of our Associate Editors: "The other day at _____ Bible Conference, I met a young Korean who has been studying psychology, and is very much distressed at what is being taught in the behavioristic and materialistic professor's books he has read. Of course, they have told him that there is no such a thing as the soul, conversion, etc. What book would you recommend for him to read as a counteractive?" We would recommend Walter Albion Squires' "Psychological Foundations of Religious Education" (1926), published by George H. Doran Company, 244 Madison Ave., New York City. Price, \$1.25. See Dr. Keyser's appreciative review of it in the CHAMPION for October. Dr. Keyser will also be glad to send his brochure, "A Handbook of Christian Psychology", to any address for 35 cents. Besides giving the chief points in the psychological teaching of the Bible and correlating it with the true results of present-day teaching, it gives an extensive list of valuable books on Christianity and psychology. Dr. Squires' valuable work was published since Dr. Keyser's booklet was issued.

Some time ago we were shown a textbook of literature used in a college summer school. It was putrid with salacious material. The realistic descriptions brought a blush to our face, even though it was a man who showed them to us. No warning was given that such indulgences were wicked and harmful. When a protest was made against using such a book as a

text for young people, the teacher replied: "Why, you don't understand! This is literature!" Yes, it is degrading literature, ruinous literature, nasty literature. Both teachers and pupils should be ashamed to read such obscene stuff. A woman who had read one of the most lecherous passages of the book had written on the margin, "This is an insult to womanhood!" And yet the professor had deliberately selected the book as a text for his young pupils, because he called it "drama" and "literature" and "life!" Oh, the shame of it! the baseness of it! the crude vulgarity of it! Must our young folks have their whole *morale* broken down by teachers who are more fit for the jungle than for refined and cultivated society?

Was St. Luke divinely inspired or was he not? We wish that people who profess the name of Christian would answer that question. If he was not divinely inspired, then which of the New Testament writers were divinely inspired? And if none of them were divinely led, what becomes of Christianity? But if Luke was moved and guided by the Holy Spirit, he must have told the truth. Then he must have told the truth when he gave the genealogy of Jesus. Note how far back he traced that genealogy (Luke 3:38). Having gone back to Cainan, he moves to the great climax: "Who was the son of Seth, who was the son of Adam, who was the son of God." Please observe that he says nothing of Adam as the son of a Primate, or of the Java semi-ape, or of the Piltdown savage, or of the Neanderthal ruffian, or even of the Cro-Magnon murderer. No; he said that Adam was the son of God, thereby endorsing the narrative of Genesis 1:27, which says that "God created man in His own image." Thus we know unmistakably what the Bible teaches in both the Old and the New Testaments regarding the origin of man.

After an address on the Biblical doctrine of the origin of man as directly created in the divine image, a woman stepped up to the lecturer, and declared that she still believed in evolution. "And so you prefer to believe that your ancestors were animals instead of rational human beings directly created in the image of their Maker, do you?" the speaker inquired. She replied that she did. Strange! Strange! There is no accounting for some people's peculiar tastes! And she a woman!

And so a new Decalogue has been written. The Sinaitic Decalogue has been superseded and laid aside by the adventure-loving apostles of science with their naturalistic philosophy. Our

reference is to Albert E. Wiggam's recent book, "The New Decalogue of Science." Let us note one point to get the atmosphere of the book. Instead of salvation by vicarious atonement, he advocates salvation by natural selection! How is that? Why, the bad man is to be "discovered and eliminated from reproduction" (p. 151). An acute reviewer of the book has this comment to make: "The Christian church can show today hundreds of souls saved by 'supernatural selection.' Let this biologist show us one saved by 'natural selection.'" Yes; we would like to repeat the challenge.

Some men do not read the writings of the Fundamentalists enough to understand their position; and yet they pronounce *ex cathedra* judgment upon them. Here, for example, before us lies *The Biblical Review*, New York, with a valuable article by Professor Albert Clarke Wyckoff, D.D., of the Biblical Seminary, Dr. W. W. White, President, treating of "The Downfall of the Mechanistic Dynasty." With all that he says against the mechanistic theory of the universe we are in perfect and happy agreement; but when he tries to make it appear that the Fundamentalist reaction against this theory is due only, or even mainly, to their disposition to "seek the shelter and protection of authority in religion," and that they "do not feel themselves equal to the task of combating the scientific experts with their array of facts," we must enter our emphatic protest. Such a declaration proves that Dr. Wyckoff is not read up in Fundamentalist literature, and thus falls back on guessing. The Fundamentalists are the stoutest opponents of evolution and mechanism from the scientific, intellectual, philosophical and theological viewpoints. It is the Modernists who make mere categorical assertions against mechanism without adducing proofs. See Fosdick's and Cadman's last books as proof positive. The conservative scholars furnish many cogent proofs of the theistic world-view, besides appealing to the Bible, and do not rely merely on asseverations. See their many works from James Orr ("The Christian View of God and the World") to Wace, Finn, Faulkner and Machen. Our own Dr. Keyser, in his recent volume, "The Problem of Origins" (The Macmillan Company, New York), devotes the first chapter to setting forth the *rationale* of the theistic view of the universe; while his whole work on General Ethics is based upon the same world-view as the only adequate basis of a moral economy such as the cosmos is.

However, Dr. Wyckoff is correct when he

says that the Modernists do not argue the question thoroughly with the advocates of mechanism, but rely chiefly on bare assertion, or appeal to sentiment, or take refuge in their so-called "experience." But that method does not meet the mechanists. What they need is the presentation of the reasonableness of the theistic view and the inadequacy of the mechanistic view. Moreover, if they can be shown that the Biblical representation is the reasonable one, a double purpose will be served: they will be convinced of the theistic world-view, and at the same time will see that the Bible best presents that view. Let the Modernists remember that the materialists cannot be downed by mere dogmatic assertion and appeal to sentiment. They want a scientific and philosophical presentation of the rational basis of the theistic world-view.

In the article above referred to, Dr. Wyckoff says that the Modernists, instead of meeting the mechanists on their own ground, that of science and reason, find a safe retreat in their so-called "experience." He thinks that, if they were better versed in the psychology of our day, they would not feel quite so "secure in this dugout." We have to add that the evangelical believer also appeals to his experience, which has given him positive assurance of God's existence, His mercy, love and saving grace. But his experience is different from that of the Modernist. The latter does not say clearly how he gets his experience. It seems to come to him in some vague and indefinite way out of the blue, but just how he is not able to say. On the other hand, the true, spiritually minded conservative declares explicitly that his experience comes to him definitely by the Holy Spirit through the word of God. It is a Biblically begotten and spiritually begotten experience. Hence it is not ambiguous, but definite, and corresponds precisely with what the Scripture teaches: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23).

We confess that we are moved with pity in regard to Dr. John Dewey's book, "Experience and Nature." The general impression it makes upon us may be put in the Pauline phrase, "without God and without hope in the world." According to Dewey, the element of chance and peril in the cosmos is so great that man's chief duty is to conquer the world sufficiently to make life fairly safe. Even then the factor of hazard is discouragingly great. To talk about "the reign of law" is to talk futilely. To go back to an over-ruling Providence is idle, and

there is no "experience" to justify it. So Dewey. That surely is a dismal philosophy; it reduces all life to a pragmatic or utilitarian basis. "Let us eat, drink, and be merry, for tomorrow we die;" and that is the finish of it all. Without special argument, we would ask our readers to compare with this lugubrious view the hopeful and joyful view presented in the Bible and Christianity. There are trials and hazards in the world, true enough; but a good and all-wise God reigns over all, and will "bring good out of evil and make the wrath of man to praise Him." "And this hope maketh not ashamed." It is not mere sentimentality; it produces virile men and women who live bravely and die triumphantly.

Note the many passages in the Bible that teach or connote the pre-existence of the Son of God—that is, that He dwelt with the Father from eternity. Take what Luther called "the little gospel": "God so loved the world that He gave His only begotten Son," etc. How could the Father have "given" the Son if the Son had no existence until He was born of the Virgin Mary? Note Christ's own saying: "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Does not that teach the Son's pre-existence? Attend to another passage: "Though He was rich, yet for our sakes He became poor," etc. If Christ had no existence before he was born into this world, there never was a time when "He was rich." Then He was always poor, for He was born of poor people, and never gathered any earthly riches. Again Paul teaches that "He was in the form of God;" yet He "emptied Himself, and took upon Him the form of a servant." Another salient and convincing text is this: "But when the fullness of time was come, God sent forth His Son, born of a woman, born under the law," etc. How could God have "sent forth" His Son if the Son had no existence before He was born in Bethlehem on that first Christmas day? But if the Son of God as the second person of the Trinity existed from eternity, then, in order that He could become truly incarnate in human nature, His divine Ego (Person) must have been ensphered in human nature in the seminal being of the Virgin Mary by the Holy Spirit. Only in that way could there have been a real divine incarnation.

It is also most significant that the Pauline passage last quoted says that our Lord was "born under the law." That was the very purpose of the incarnation of the divine Son of God. As the unincarnate Logos or Son, He

was above the law, the eternal source of the law, the Lawgiver. But in order that He might be one with sinful men and suffer with them and for them, He placed Himself in their condition under the law, that He might redeem them that are under the law, that they might "receive the adoption of sons," and thus be free from the law's condemnation. This is what the apostle meant when he said so profoundly, "For He hath made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5:21). There is no thinkable way by which the Son of God could have suffered like human persons, and in their stead, except by His assuming human nature—that is, placing Himself under the law. Could the unincarnate Son of God have died on Calvary's cross? Everybody ought to be able to see that a real divine incarnation lies in the very structure and constitution of things if man is to be redeemed by divine grace and power.

The following from the *Southern Methodist* is trenchant but relevant:

We can have respect for an honest skeptic—the skeptic who has integrity along with his doubts. But with the slippery unbeliever in the church, who acts with duplicity, affecting to be orthodox at one time and liberal at another, we confess that we have scant patience. However far afield he may be religiously, there is always hope for a man of probity; but there is much less ground for expectancy in efforts to save the double-dealer. Still, "with God all things are possible."

A writer in *The Expository Times* (Edinburgh), in reviewing Dr. L. T. More's convincing book, "The Dogma of Evolution," is surprised that this American author should find it necessary to give so much time and space to confuting Huxley, Spencer, Fiske and Buckle. He says (and it is a pretty hard thrust): "American thinking on evolution must be a quarter of a century behind Europe to think it necessary to reopen this closed chapter. How long before our highbrows learn that Darwinism is dead?" Dr. Cadman has lately been fulsomely eulogizing Darwin. In his book, "Imagination and Religion," he places him among the heroes and geniuses, and thinks he has wonderfully helped the race forward. We would respectfully call Dr. Cadman's attention to the statement of the above-cited writer that "Darwinism is dead."

A magazine, which usually aims to stand on evangelical ground, every once in a while uses the methods and *patois* of the liberals, and thus gives comfort to the enemy. For example, it quotes approvingly the following from the *Southern Churchman*: "The tragedy

of the ultra-Protestant position is hardly less (than the worship of the church as a substitute for the worship of its Lord); for the worship of the Book (meaning the Bible) is just as well-defined a mark of idolatry in Christianity as is worship of the Book among Mohammedans or among the cults of India. The proof of Christianity is neither church nor Bible, but the living Christ in the hearts and lives of men; and if He be not there, neither church nor Bible, nor both, can keep open the road from earth to heaven."

Now what is to be thought of such a medley as the one just quoted from the *Southern Churchman*? We know hundreds of earnest evangelical Christians who revere and uphold the Bible; we do not know one who worships the Bible. We have never in all our life met one such person. The more thoroughly people believe the whole Bible, the more truly they worship the Lord of the Bible, and Him only. It cannot help being so; for the Bible expressly forbids the worship of any object save the true and living God. The editor from whom we have quoted says that the one thing needed is the living Christ in the heart. True enough; but what Christ does he mean, the Christ of the Bible or the Christ of mere human conception? What does he know about Christ except what he learns from the prophetic and apostolic Scriptures of the Old and New Testaments? The true believer goes to the Bible, and there finds the portrayal of the true and living Christ. When He accepts the Biblical Christ, he receives an inner experience of His saving power and grace, and then he worships Him as his Lord and Redeemer. We wish to say plainly that there is no need today for the two journals cited above to use up valuable time and space in warning people against Biblicalolatry; for there is no such thing in the world today, or so little of it that it is scarcely worth mentioning. The gigantic error that needs to be rebuked and fought today is the belittling of the Bible, the hacking of it to pieces, the destruction of its inspiration and divine authority.

The writer for *The Atlantic Monthly* who wrote the much-discussed article, "The Modernist's Quest for God," surely "called Modernism on the carpet," so to speak. We do not believe the insinuation that he might be "a conservative assuming a liberal role in order to strike a covert blow." That is an unworthy suspicion. Referring to Modernism's "conflicting statements as to what Jesus really said and did," this acute writer says: "How shall our

perplexed world be expected to look for commanding leadership to a figure about whom and whose teaching critical scholars cannot more nearly agree? And if He is to be reduced to the stature of His portrait by such Christian critics as Kirsopp Lake, what, in heaven's name, have we left of distinctive Christianity?" Just so! Whether the writer is a Modernist or a Fundamentalist, he hits the nail on the head. To reduce Christ to human proportions and then claim that the poor minimum left is Christianity, is to break every rule of logic and sound thinking. The Atlantic article is worth reading, for it points out clearly the tragical *impasse* to which Modernism, pushed to its logical conclusion, has come.

With some interest we have read Dr. Justin Wroe Nixon's criticisms on theological education which were published some months ago in that liberalistic journal, *Christian Work*, which has now been merged into *The Christian Century*. Some members of our editorial corps are teachers in theological schools. One of them informs us that he thinks Dr. Nixon's criticisms are based on too narrow an examination of facts. There may be such theological seminaries as he holds up to criticism, but they are mostly those of the hyper-critical order, which do not emphasize life and religious experience as they should, but deal in infinitesimal matters of criticism which destroy the living power of the word of God and which reduce Christ to human proportions. Of course, students going through such a process are not likely to preach Christ with much fervor and confidence, and hence their ministry will be anemic. But our informant believes that the orthodox seminaries and Bible institutes teach the need of a living experience of Christ and the gospel, and their students, therefore, go out into their chosen calling as real soul-winners and real upholders of the plenary faith. Much modern criticism is almost wholly negative and gets us nowhere.

Nothing better has been said for a long time than the following from an eminent physician, Dr. Richard C. Cabot, of Cambridge, Mass. And he said it, too, to the students of a couple of theological seminaries: "We believe that the gospel of Christ and the spirit by which He lived is what is most needed in every one of the problems we talked over with the students. We believe that the spirit of Christianity and the power of Christianity (and not a vague theism or a stoical ethics) is the solution of the social problems which every minister's parish contains. We are quite prepared to say that

the Christian minister shall preach nothing but 'Jesus Christ and Him crucified'—no sociology, no psycho-analysis, no secular economics or hygiene. The 'socialization of the gospel' has often meant the abandonment of the gospel in a mush of modern materialism and sentimentalism. The minister's job as we see it . . . is not the same as the doctor's or the social worker's or the psychologist's. When we urge a theological student to get 'clinical experience' outside of his lecture-rooms and his chapel, to visit the sick, the insane, the prisons and the almshouses, it is not because we want him to get away from his theology, but because we want him to practice his theology where it is most needed, i. e., in personal contact with individuals in trouble."

Consider the thought processes of a typical Modernist. Bishop Charles E. Locke, of the Methodist Church North, thinks that it is necessary to believe only in Christ's "continued life after His death, made known to His followers," and not at all necessary to believe in His physical resurrection. We would like to ask Bishop Locke a few questions: What did the writers of the Acts, the Epistles and the Revelation mean by the resurrection of Christ? Did they mean only the resurrection of His spirit? But did His spirit die, so that it had to be resurrected? If Christ did not rise physically from the dead, what became of His body? How do you account for the empty grave? When the apostles began to preach that Christ had risen from the dead, why did not the Jews simply go out to the sepulchre and produce the body, and thus destroy Christianity before it got started? If our Lord's resurrection was not physical, why did He bid His disciples to feel Him to see that He was flesh and bones? When Thomas was convinced that the person before him was Christ risen from the dead, and exclaimed, "My Lord and my God," why did not Christ correct him? Lastly, if Jesus did not rise bodily from the dead, how was "His continued life after His death made known to His followers?" Every one ought to be able to see that the Modernists do not think their propositions through. There is something awry with their mental processes.

* * *

"God has His people among all denominations of Christians, but none of them are the better for being sectarian. I will leave you to regard your own party, but I will not leave you because you are not of my party. I want to love the image of God wherever I find it, in preference to any party."—*Rowland Hill.*

Wayside Gleanings

We cannot forbear sharing these two heartening letters with our CHAMPION family. Of course, we get many cheering messages, and fully appreciate all of them. The best we can do is to occasionally make use of a few. These two came in one mail—the Hammond letter next following the Lee letter.

For something like the twenty-fifth time I wish my subscription renewed for the BIBLE CHAMPION, once the *Bible Student*, etc.; and I heartily wish it were fifty dollars instead of the two I am enclosing, for I rejoice in the work you are doing for the Master and the truth and for those who need to see the defense of the faith, and for those who are teaching and preaching.

How utterly ridiculous for a little man, born a few minutes since, to stand up and attempt to eliminate the supernatural; for that is the gist of the whole battle against the faith. Maybe this little man started the sun up this morning, or will guide the racing courses of the planets and the stars in the wonderful regularity and power and velocity and harmony of their present movements. "The heavens declare the glory of God." Or maybe this same tiny creature only objects to the wonderful divinity that shines forth also in the pages of revelation; yet how could it but shine forth there? Alas, what blind stupidity can equal the babble of these who wish to eliminate the *Divine Glory* from the holy scriptures; what a terrible pity that they should mislead any weak ones for whom Christ died! I stood amid a company of men in one of our Portland parks this summer, hearing their foolish objections to heavenly things, and finally getting their hearing for an hour or more in the unfolding of the divine word and heavenly wisdom and common sense; they stood and listened with burning eyes and there was no answer finally to the torrent of the self-evident truths that the Holy Spirit poured forth among them. Neither is there any answer in these self-styled scientists, scholars, modern Christians, or whatever they prefer to be called.

"Now are ye clean through the Word." Continue to pour forth the Word, and our joys and prayers shall arise in far-off places and in near, and *He* will give "the increase."—*Rev. George H. Lee.*

I consider the BIBLE CHAMPION the most valuable of the many magazines that come to my desk regularly. I do not remember a single

issue that has not paid me for the year's subscription price.

Especially do I commend the stand you have been taking on the necessity for honesty in the pulpit. The whole fabric of our modern church life is in danger because of the rotten dishonesty of those who, while proclaiming their abandonment of all that is sacred and true in the Book of Books, continue to fill places of power and trust and influence in the various churches of the land. If I cannot in conscience teach the gospel story in its original purity, surely I should not continue to fill a pulpit in a church which bases its claim for existence upon the necessity for the proclamation of that gospel. But perhaps these fellows have outgrown a thing so old-fashioned as a conscience. More power to you. Keep the CHAMPION coming.—*Rev. V. A. Hammond.*

Taking up the functions performed by villages in the field of organized religion, the census facts show that there are 776 clergymen living in 177 villages, or an average of more than four to each village. The variations from the average are marked—one small Far Western village has no ministers while a large Southern center has fifteen. The number of ministers living in villages varies from region to region and also with the size of the villages concerned. The number of clergymen for every ten villages averages thirty-five in the Far West, thirty-eight in the Middle Atlantic, forty-five in the Middle West and fifty-four in the South.

A church advertising campaign will be conducted by the International Advertising Association, formerly the Associated Advertising Clubs of the World, it was announced in New York a few days ago. A commission of 100 clergymen of various denominations will prepare the messages to be promoted. *Rev. Dr. Charles Stelzle* was chosen last June president of the church advertising department of the association at the annual meeting of the latter in Philadelphia. The period between Christmas and Easter has been settled on for the campaign, which is to extend not only over the United States but Canada and several European countries. "This campaign will not be merely a 'Go-to-Church' movement," said Dr. Stelzle. "Our primary object is to show the country of what religion consists. The messages to be prepared by the commission of 100 clergymen will contain the fundamental teachings of Christianity not only with regard to personal religion but with reference to the attitude of the church toward present-day problems. These

messages will be prepared by pastors and preachers who are actually facing the people and their problems in their own churches and communities."

American churchmen gave \$648,000,000 to religion last year, Dr. Frank E. Lovejoy, president of the United Stewardship Council of the Churches of Christ in Canada and the United States, announces. His figures are based upon figures compiled from the Protestant churches and estimates made of the Catholic and Jewish faith. The twenty-five boards connected with the stewardship of the Federal Council of Churches reported \$88,855,000 total benevolences, including missions of all kinds, \$332,552,000 to congregational expenses, and miscellaneous gifts to make a total of \$451,000,000. Dr. Lovejoy estimated that the Jews gave \$18,500,000, Roman Catholics \$169,000,000, and miscellaneous congregations \$10,000,000. Of the Protestant bodies, Dr. Lovejoy said the combined total of the North and South branches of the Methodists was \$135,000,000; Baptists, \$79,000,000; Presbyterians, \$72,000,000; Episcopalians, \$39,000,000; Congregationalists, \$26,500,000, and Disciples of Christ, \$11,000,000.

The printing press from which Voltaire's infidel works were issued has been used to print the word of God. Chesterfield's parlor, once an infidel club room, is now a place where Christian men meet for prayer and praise. Hume predicted the death of Christianity in twenty years, but the first meeting of the Bible Society in Edinburgh was held in the room where he died. Paine, on landing in New York, predicted that in five years not a Bible would be found in the United States, but there are more Bible societies in America today than in any other country in the world.

A step toward world prohibition was taken on September 14 at the meeting of the assembly of the League of Nations at Geneva. Representatives of Finland, Poland and Sweden offered a joint resolution requesting that the league organization take international action against alcohol traffic. President Nintintch of the assembly promised that the resolution would be proposed for definite discussion later and referred to a committee.

Recently the owner of a tract of land close to Rome, sinking a trench, came upon slabs of stone which proved to be the roof of a burial vault, bearing the Latin inscription, "A vault for the members of Caesar's household." Many

tombs were found within it. Among these the names of "Tryphena," "Typhosa," "Urbane," "Hermas" and "Patrobas," inscribed on as many different tombs. These names are all found in Paul's salutation in the sixteenth chapter of Romans."

The Toronto Fundamentalist convention adopted these resolutions on evolution:

"Whereas, we have weighed intelligently and scientifically the available facts in all realms of scientific investigation; and

"Whereas, believing that we are not only intellectually capable, but spiritually guided, in our interpretation of the above facts with which we are quite familiar, and to which we have applied a sane, sincere and God-given judgment;

Therefore, we desire to express in the most emphatic and unequivocal manner our definite, deep and abiding conviction that the Holy Bible, God's inerrant Word, speaks truth, the whole truth and nothing but the truth, when it asserts that creation and not evolution is God's method of bringing into being all the living organisms, including man, on earth today.

"Further, we wish to emphasize the fact that we reject as utterly baseless and unscientific and unscriptural the theory of man's bestial origin. We assert that man in his body, soul and spirit is absolutely and wholly the product of God's creative power; that man is made in the image of God and has no genetic or blood relationship with any of the lower animal kingdoms."

The highest price ever paid for a book—\$275,000—has just been given by an American for another of the earliest Gutenberg Bibles. The volume is bound in vellum, while the so-called Melk copy, which sold in America last year at the then record price of \$106,000, is printed on paper.

Golden Rule Sunday will be observed throughout North America on Sunday, December 5, in behalf of Near East Relief.

Dr. C. L. Woolley, director of the joint expedition of the British Museum and the University of Pennsylvania Museum, reported to the British Association of Science the latest results of excavations at Ur of the Chaldees, which figures in Biblical history as the home town of Abraham. He said that in the temple at Ur he found the soil riddled with vertical terra-cotta drain pipes, through which the Chaldeans poured libations down to the nether

gods. In the temple to the Deity Bur-Sin the archaeologists discovered what seemed to them to be a modern kitchen, which contained a wels oven and a cooking range still in serviceable condition.

The committee for the United States for the Million Testaments for China campaign, with quarters at 119 South Fourth street, Philadelphia, Pa., is sending out an urgent appeal for the purchase of 400,000 more Testaments. Already funds have been sent in and forwarded to China for printing 500,000 Testaments and money is in hand for 100,000 more, but the goal is 1,000,000 Testaments. More than 8,000 contributions have been sent in from the United States and Canada and over 1,400 Prayer Secretaries have been enrolled to pray for the work and enlist the prayers of others. Fifteen hundred dollars will send 10,000 Testaments; \$150 will supply 1,000 copies; \$15 will provide 100 copies.

A church was consecrated at Domremy, birthplace of Joan of Arc, after thirty-three years spent in its building. The church is the one promised to the Maid of Orleans 400 years ago by King Charles VII, in case she drove the English out of France. Charles easily forgot promises. The frescoes of the church depict the chief events in the life of the remarkable peasant girl.

The Ladies Thrift and Savings Society of Japan has launched a campaign for reducing the cost of weddings. They also advocate non-silk dresses for schoolgirls, reduction in the number of servants and the abolition of smoking and drinking.

It is claimed that 4,915 out of 5,500 students registered in the Chicago University are church members.

In three of the larger cities and in six counties of Ohio the Protestant churches will unite in evangelistic campaigns this fall.

Fifty-seven and six-tenths per cent. of the inhabitants of Switzerland are Protestant, 39.9 per cent. are Roman Catholics, 1.5 per cent. are Jews. The Roman Church is losing membership while the Protestant membership is increasing rapidly.

News reports from Mexico state that the proposals of the Catholic Church were defeated in the national congress by a vote of 170 to 1, and that the church has turned again to the boycott as a means of forcing the government

to acquiesce in its demands. But the Mexican government states officially that the boycott is having little effect on the economic life of the people. Arturo M. Elias, consul general of Mexico in the United States, quotes the following language of the boycott order: "Refuse to pay rent, light and telephone bills and stop all classes of payments until this brings serious danger."

"I know nothing about the origin of man," declares Sir William Dawson, "except what I am told in the scriptures—that God created him. I do not know anything more than that, and I do not know any one who does."

From McAlester, Okla., comes the unusual report of a city which is using its sinking fund to supply local congregations with funds to insure worthy church buildings. Already \$147,000 has been loaned. The First Christian Church cost \$75,000. Of this amount the city furnished \$35,000. The Episcopal Church also has been aided \$10,000. First Presbyterian Church, \$35,000; Grand Avenue Methodist, \$40,000. Others also have received some assistance.

Nearly forty-seven million persons are now members of churches in the United States. The gain in membership during 1925 was 800,000, the largest in several years.

A beautiful mosaic pavement, on which tradition says the Apostle Paul preached to the Roman governor of what is now Gloucestershire, has been unearthed, according to an Associated Press dispatch from Woodchester, England. The pavement, which was the floor of the banqueting room of a huge Roman villa, is fifty feet square and contains nearly one and a half million stones one-half inch square. The scheme is like a broad-bordered stone carpet of many colors, and consists of a great circle in which the fable of Orpheus charming birds and animals with his music is portrayed. A peacock with a breast of brilliant blue stands out in extraordinary clearness in the design.

Divine healing is practiced by a considerable number of the clergy of the Church of England and an imposing permanent committee has been aided \$10,000. First Presbyterian Church, church concerning the practice. Remarkable stories are told of people being cured of blindness, deafness, rheumatism, cancer and other difficult or incurable diseases, by prayer and the laying on of hands.

Andover Theological Seminary, as perhaps all our readers know, has a rocky road ahead—they

turned into the wrong path and now throw up their hands and admit they can find no way out. The lawyers and trustees declared that in this "day of enlightenment" it would be impossible to continue a seminary on the doctrinal basis on which Andover was founded! When the new president of Wheaton College, Dr. James O. Buswell, Jr., discovered Andover's plight his heart became heavy and he sought out a way to help; and in due course submitted an affidavit in which he declared:

1. He is competent to understand the meaning of the Andover creed in the true sense intended by its framers, and accepts the creed without mental reservation.
2. He is ready and able to form a theological faculty competent to teach the various branches of theology, who will accept the creed as heartily as himself.
3. Wheaton College is by its inception, tradition and history connected with the Congregational denomination, as is the case with Andover, and its charter gives to it the right and authority to establish departments for the study of any and all learned professions, and to confer degrees.
4. The trustees of Wheaton have adopted a resolution expressing their sympathy with the Andover creed, and their readiness to put forward a sufficient number of men from their own body to become the trustees of Andover Theological Seminary under its present charter and articles of incorporation. They have also adopted a resolution favoring the re-establishment of Andover Theological Seminary as a graduate theological school to be conducted on the campus of and in connection with Wheaton College.

The acceptance of this offer by the Andover trustees is still held in abeyance!

Congressional campaigns cause the post office to lose over \$10,000,000 a year, it is estimated. The congress frank is responsible. The average postage on the free mail sent out by each congressman is placed at \$22,000. That is for postage only. We would like the statistician to tell us what is the cost to the government for the printing of the campaign stuff they send out. No wonder the post office department shows a deficit. But what we can't understand is why they compel the public to pay the bill, the publishers bearing their full proportion. This waste should be stopped.

The pope almost forgot to set aside the 20th of September, anniversary of the taking of Rome by the temporal power in 1870, to be observed, as usual, as a day of mourning. He had granted an audience to Premier Averescu of Rumania, but on remembering the occasion postponed it for a day.

* * *

Never admit that you are discouraged—even to yourself.

THE ARENA

The Limitations of Science

By Arthur I. Brown, M.D., C.M., F.R.S.C.E., Vancouver, B. C.



CORDING to J. Arthur Thomson, in his recent book, *Science and Religion*, science "includes all systematized (co-ordinated), verifiable and communicable knowledge, reached by reflection on the impersonal data of observations and experiments. We mean by 'verified' that its conclusions can be checked by all normally constituted minds when the observations or experiments are repeated with strict adherence to scientific methods. Of course, the checking demands a modicum of confidence. We must be able to speak and read the scientific language. We must be able to use the scientific tools."

Real science, moreover, includes the gathering and winnowing of facts, their classification, interpretation and an enumeration of the accruing intellectual results.

Human knowledge in the aggregate is worthy of respect, especially when we remember that all its achievements are secured by the secret and mysterious operations of three-and-a-half pounds of brain matter, utilizing its powers of observation and interpretation in all realms of nature.

But while science has accomplished much in certain quarters, its importance has been greatly exaggerated. It seems to have been elevated from its modest position as humanity's servant to the exalted sphere of Deity. It is held up as the personification of Truth instead of a storehouse of proven data. Some enthusiastic advocates, mistakenly regarding science as a religion instead of a utility, look to it as the only hope of the world's salvation.

It is impossible for some men to realize, as Socrates did, that the only thing we know, is, that we know nothing; or to agree with the writer of Ecclesiastes when he exclaimed: "I said, I will be wise, but it was far from me. Far off is that which is, and exceedingly deep; who can fathom it?" Truly it is possible to be learned without being wise!

Even a superficial scrutiny reveals that, in the last analysis, science rests on axioms, on dogmas of belief, on theories which neither adequately elucidate the facts nor lend themselves to proof or plausibility. The deductions and

propositions of mathematics are held to be infallible, because they move with absolute exactitude and inexorable logic, defying the snapping of their chain of syllogisms. The entire structure rests on axioms. Socrates was unable to demonstrate that one and one make two, or that a part is less than the whole. No mathematician can actually prove these propositions; nevertheless we accept them.

Neither can the physicist or chemist explain matter. Dr. Mayer of Geneva, Switzerland, in his book, *Force and Matter*, wrote:

Since no thinking can furnish proof to us that matter consists of separate molecules (relatively atoms) of infinite minuteness, what occasions this conviction? The fact that all chemical and physical phenomena of matter can only be explained by such a supposition; but nothing is gained thereby except the subsumption of a great number of hitherto incomprehensible things under a single incomprehensible conception (so-called), comprehensive of them all.

Dubois-Reymond's verdict on the question of Force and Matter, in *Ueber die Grenzen des Naturerkennens* (p. 34), was:

In face of the riddle of the nature of matter and force, and how they are able to think, the scientists must once for all adopt the most reluctantly yielded device, *Ignoramibus*. Never shall we know how matter thinks.

Astronomy depends on the theory of gravitation. The modern astronomer postulates the existence of a universal ether, six hundred billion times lighter than air. It is immaterial, imponderable, entirely hypothetical, but deciphers for us the phenomena and structure of the universe.

So it is with botany, zoology, biology, and physiology. All science reposes on undemonstrable truths—axioms, implanted in our consciousness by God. Our wisdom is purely and singularly deductive.

The implements used by science in its exploration of the physical and human worlds are the five senses. Only through these five doors does knowledge penetrate to the mind. Sense impressions result from certain actions of external influences on our brain cells, and, at best, have only a relative and variable value. In certain respects we are inferior to the lower animals, which have particular senses far surpassing ours. With supreme keenness of vision

the condor drops from a great altitude upon its prey. Night butterflies have a marvellous sense of smell which leads them in their hurried flight many miles across water to certain favored scents of flowers.

The tiny ant, with its microscopic bit of brain protoplasm, and the minute water-flea (*Daphnia*), perceive the ultra-violet rays which, to us, are invisible. We know that our senses enable us to see but a fraction of the surrounding creation. We are imprisoned in the poorly furnished ante-room of Nature's palace, denied entrance to the hidden wonders of hall, gallery and colonnade. We detect but a very small portion of the brightest colors of the spectrum. The sensitive photographic plate discovers in the dark many things hidden to our imperfect vision.

Our ears appreciate only a few sounds—eleven octaves—yet physicists assure us there are thousands of octaves. To the celestial music of the spheres and the sublime harmonies of waving leaf and grass-blade, we are stone-deaf.

Our five senses tell us there must be other and finer senses in the universe. For instance, how can we explain the marvellous flight of blind bats placed in a room intersected by a multitudinous network of fine threads, to which tiny bells are attached? These little sightless animals fly like streaks of lightning throughout the room, but never touch a thread nor ring a bell.

What is the explanation when a tortoise, caught in the Pacific Ocean, carried to the English Channel and there thrown overboard, is found three years later back in his old Pacific home with the ship's brand of identification on his shell? What mysterious sense enabled him to grope his unerring way through four thousand leagues of inky ocean depths around Cape Horn?

How do birds, singing their spring songs in London or Moscow, find their way year after year in the autumn back to their old haunts beneath the eaves of Fellaheen clay huts, in the land of the Pharaohs, or to the old secluded nooks of some Egyptian temple?

Whence comes the sagacity of a dog which enables him, when separated from his master who left him in Russia, at the end of three months to begin his lonely trail across mountain and stream for hundreds of miles to unknown lands, and into France, where he drops exhausted at the feet of his beloved owner?

What is the secret of the limpet—a tiny gelatinous mass of slime—which sends it foraging for food and always brings it back to the

same smooth ledge of rock? The limpet is absolutely without organs of sense to aid sight, smell, touch, hearing, or memory.

What superhuman sense enables the microscopic infusoria, a simple liquid-filled sac, without vestige of any visible organs, to avoid its enemies, pursue its prey, capture and consume only certain favored species and digest them in perfect comfort.

Can science reveal to us the mystery of enveloping space or solve the puzzle of engulfing Time? Can she tell us the constitution of Matter and the meaning of its animating Force? To us, Number is meaningless and inexplicable. The significance of a million or a billion is hidden from our ken. This inherent inability to reach the kernel of things accounts for the inaccuracy of all our scientific hypotheses. Science, being human, manifests all manner of human imperfections, many of which we have come to recognize. For instance, there is the common endeavor to impress the uninformed with expressions of the utmost strangeness and technicality, and to use a style involved and ambiguous. Professor Bettex well says:

Science has renounced the language of common intelligence and homely reflection. Many budding scholars fancy themselves called upon to veil their thought in clumsy, periphrastical expressions, the most abstract and stilted imaginable, as the proper attire of science, and diligently to avoid every definite, clear and picturesque phrase. To write in a way that all would comprehend would doubtless be unscientific and incur the stigma of an amateur hand.

Schopenhauer hits the nail on the head in this fashion:

The unmistakable predilection of commonplace minds for this style of composition is due to the circumstance that it forces the reader to expend time and trouble in understanding what he otherwise would have understood at once; whence ensues the illusion that the writer has much greater profundity and intellect than the reader.

True wisdom is always intelligible. All great truths are simple. What is difficult or impossible of understanding is likely to be untrue.

The scientist also betrays a disposition to manifest much self-assurance. He knows a few things, but assumes knowledge of many others of which he is really ignorant. It is humiliating to admit limitations to his understanding, in spite of the fact that innumerable past mistakes ought to have taught their lesson. Many times has truth been positively denied and afterwards reluctantly accepted, because of the inexorable compulsion of facts.

The illustrious savants at Salamanca demonstrated to Columbus without any doubt, according to their science, that the earth was flat, and that even if it were a globe and he were

able to sail around one side, he could never mount the other.

Eighteenth century science, represented by the Paris Academy, was proud of its infallibility when it derided the report that stones or meteors had fallen from the sky. The same Academy refused to entertain the possibility of any such force as Magnetism. They denied the existence of luminous satellites—double and triple stars—now among the well-known topics of scientific study.

Seventy-five years ago it was taught that all life, vegetable and animal, became extinct at an ocean depth of one thousand to fifteen hundred feet. We now know that marine life exists at much greater depths in great abundance and endless variety.

One hundred and twenty-five years ago science knew nothing about electricity. The possibility of spectrum analysis was scoffed at, and Daguerre was looked upon as demented when he declared he would show "pictures drawn by the sun."

The Law of the Conservation of Energy, when published by Helmholtz, was pronounced a fantastical and absurd speculation. A few years ago the modern achievements of radio transmission were considered impossible.

These embarrassing experiences have, however, not made some scientists more modest. They still deride every fact not in accord with their present theories and systems. If the known facts contradict the theory, there is something wrong with the evidence. The theory, of course, must be preserved inviolate—at least, during the lifetime of the present generation.

Our present-day leaders deliver their dogmatic fiats with an air of finality and omniscience. They denounce those who refuse to accept their conclusions. They ridicule what they term "ignorant obscurantism," and heap scorn upon the "apostles of systematized ignorance." They only are actuated by a sincere determination to know the truth. They only are mentally equipped to make observations and draw deductions. Their opponents have neither will nor ability to investigate the unknown or interpret the known; they are prompted and governed, in all these discussions, by ulterior motives.

As the name implies, Fundamentalists stand upon and for certain foundational truths, which certainly have as much claim to consideration as the conjectures of the evolutionist. Surely, also, we may be granted some limited indulgence in theorizing. Why may not our opinions, corroborated by known facts, be as worthy

of credence as are those of our opponents?

Why should they rail at those who believe the Bible in its entirety, accepting the account of creation, the story of Jonah, the record of Joshua, and the many miraculous occurrences related in the Sacred Writings? The evolutionist starts with nothing and ends nowhere. He deals with non-existent phantoms, which he causes to undergo imaginary processes, until finally, with the help of hypothetical forces operating on mythical material, he produces the crowning glory, a complex sentient being—*Man*. Who, the Fundamentalists or the evolutionist, displays the greater faith in the miraculous?

Miracles offer no puzzle to the orthodox believer. There are no miracles with the God of Nature—the God who instituted these laws, and is therefore above and beyond them. He is under no bondage to them, and is able to suspend them at will. For special purposes, He can call into action other forces which we, in our ignorance, term "supernatural," simply because they are unknown and unappreciated by our fragmentary knowledge.

A recent writer tells us that the insistence by the Fundamentalists on the veracity and accuracy of every jot and tittle of Scripture is the reason why "many academically trained young people give up their religion, stay away from churches, and lose their faith in the existence of a personal God." This statement amounts to a direct accusation of either credulous ignorance or deliberate dishonesty on the part of Jesus Christ, who declared unequivocally, of the entire Old Testament, that "not one jot or tittle (the tiniest points of the Hebrew alphabet) shall pass away."

Note the lengths to which the evolutionists are going. Not only do they try to account for the body of man by an age-long process of change, but some of them try to account, in a similar manner, for the origin of the soul. There is, however, a marked nebulosity in the process of argumentation for this claim. The fragile chain of ideas is composed of the most ephemeral links imaginable. As far as can be determined by a careful reading of their ambiguous phraseology, the process occurs after this fashion:

Evolution, being assumed as proven, has in some unknown way developed instinct, which is identical in kind with human intelligence, but different in degree. As instinct develops into intelligence, the latter produces social instincts, which bring in their train social relations. Then moral consciousness emerges (useful word!).

and we have morals. These are the outcome of an "expanding intelligence," of "moral environment" (whatever that may be), and of "spiritual discernment," when the spiritual side of man has been sufficiently unfolded (from what we are not informed).

Thus the evolutionary principle produces and dominates all realms, physical, mental, moral and spiritual, by the gradual "emergence" of one from the other. The entire process is based on imaginary conceptions, and the reasoning and deductions are illogical, because they are attempts to get something out of nothing.

Dr. George Barry O'Toole, in his erudite work, *The Case Against Evolution*, discusses in detail "The Origin of the Human Soul." With great keenness he analyzes the problem under five heads: (1) Matter and Spirit; (2) The Science of the Soul; (3) The Nature of the Human Soul; (4) Darwinian Anthropomorphism, (5) The True Significance of Instinct.

He proves that the assumptions of the evolutionist are mistaken, and presents a crushing denial of these materialistic claims in an unanswerable argument. He demonstrates the wide difference between instinct and intelligence. His definitions of these mysterious qualities deserve attention:

Recapitulating, then, we may define instinct as a psycho-organic propensity, not acquired by education or experience, but congenital by inheritance and identical in all members of the same zoological species, having as its physical basis the specific nervous organization of the animal, and as its psychic basis a teleological co-ordination of the cognitive, emotional and motor functions, in virtue of which, given the proper physiological state of the organism and the presence of an appropriate environment stimulus, an animal, without consciousness of purpose, is impelled to the inception, and regulated in the performance, of complicated behaviour, which is sensually gratifying, and, under normal circumstances, simultaneously beneficial to the individual or the race.

On p. 239 he gives a clear-cut definition of intelligence:

In its proper and most general usage, intelligence denotes a cognoscitive power of abstraction and generalization, which by means of conceptual comparison, discovers the supersensible relationships existent between the realities conceived, in such wise as to apprehend substances beneath phenomena, causes behind effects, and remote ends beyond proximate means.

He shows that a proper interpretation of animal peculiarities indicates that "sense and not intelligence is the regulatory principle of instinct. There is no ground whatever for supposing the brute to possess the super-organic powers of understanding, commonly known as intelligence." He writes further (pp. 193, 194, 202):

Everywhere and always mankind as a whole have manifested, by the universal and uniquely human practice of burying the dead, their unswerving and indomitable conviction that man is spirit as well as flesh, an animal, indeed, yet animated by something not present in the animal, namely, a spiritual soul, deathless and indestructible, capable of surviving the decay of the organism and of persisting throughout eternity.

But, if the human mind or soul is spiritual, it is clear that it cannot be a product of organic evolution, any more than it can be a product of parental generation. On the contrary, each and every human soul must be an immediate creation of the Author of Nature, not evolved from the internal potentiality of matter, but infused into matter from without. The human soul is created in organized matter, but not from it. Nor can the divine action, in this case, be regarded as a supernatural interposition; for it supplements, rather than supersedes, the natural process of reproduction; and since it is not in matter to produce spirit, a creative act is demanded by the very nature of things.

Evolution is nothing more nor less than a transmutation of matter, and a transmutation of matter cannot terminate in the annihilation of matter and the constitution of non-matter or spirit. If nothing of the *terminus a quo* persists in the final product, we have substitution, and not transmutation. The evolution of matter, therefore, cannot progress to a point where all materiality is eliminated. Hence, whatever proceeds from matter, either as an emanation or an action, will, of necessity, be material.

To make the human mind or soul a product of evolution is equivalent to a denial of its spirituality, because it implies that the human soul, like that of the brute, is inherent in the potentiality of matter, and is therefore a purely material principle, totally dependent on the matter, of which it is a perfection.

In man, then, soul and body unite to form a single substance, a single nature, and a single person. Apart from the body, the human soul is, indeed, a complete entity, in the sense that it is capable of subsistence (independent existence), but in another sense, it is not a complete entity, because apart from the body it cannot constitute a complete nature or complete personality. It is this essential incompleteness of the discarnate human soul that forms the natural basis of the Christian doctrine of the Resurrection of the Dead.

Many evolutionists emphatically dissociate themselves from materialism and rationalism in their extreme forms. When they attempt, at the same time, to derive spirit from matter, they are guilty of grave inconsistency, for they try once more to get something out of nothing, a higher entity out of a lower.

Another persistent scientific foible is insistence on the necessity of being a specialist in chemistry, physics, biology, or zoology, in order to comprehend the methods, certainties and limitations of the sciences. As a matter of fact, the knowledge indispensable in scientific matters does not require any excessive expenditure of time or labor. The skill of a specialist is usually unnecessary to a correct appreciation of the value assigned to certain interpretations of the evidence submitted by the specialist.

Any honest, educated mind is qualified to form intelligent and reliable judgments on

many different questions whose salient features have been honestly and clearly outlined. The long words and phrases of that technical terminology which so many scientists are fond of parading, in an effort to convince the onlooker that the comprehension of the subject is beyond his capacity, and that therefore, an independent judgment is out of the question, should dazzle no one. Anyone of average intelligence, who will apply himself, may reach correct conclusions on many problems of physics, astronomy, and all the sciences, providing all the facts and evidence are made available in comprehensible language. Professor Spiller, in "Das Leben" (p. 48), expresses the idea in this way:

It has unfortunately become the fashion among the so-called educated classes, thoughtlessly to retail with a sense of their own incompetency, what men who have pushed themselves forward in some special branch of research often write or speak with most unjustifiable precipitancy. No one should degrade himself to the rank of a mere ruminating quadruped.

Conscious apparently of his difficulty, the evolutionist seeks to atone for the lack of plausible "factors" of evolution by emphatic declarations as to the "fact" of this doctrine. But the factors or processes of evolution cannot be dissociated in this easy manner from the fact of it. Unless the factors bear some reasonable semblance of plausibility, and unless there seems to be a possibility of their workableness, we must continue to reject the whole hypothesis as factless.

Creation has satisfied many of the greatest minds. We are content to trust the factors of creation to the omniscient Creator. Creation subjects faith and reason to no excessive strain. To postulate a Creator, who designed and fashioned all life, requires no great stretch of imagination. Why, then, should we abandon belief in a reasonable solution for a fanciful one?

We believe in an omnipresent, omniscient and omnipotent Maker. In doing this we violate no canon of logic, because no proven fact makes such a belief improbable. This Creator is not an anthropomorphic God, but a Being, invisible, incorporeal, spiritual, eternal, personal. We are created in His image, not in the physical sense, but after the mental and spiritual category. In a finite degree we share some of His attributes. God thinks, reasons, plans, loves, hates, remembers, and experiences joy and sorrow. On a finite plane we possess similar qualities, and there is implanted in every man the instinct to worship his Creator.

A finite creature, the product of an infinite God, cannot reasonably expect to understand

more than the smallest fraction of those operative methods and life processes used by an infinite Being. The only clues to His divine purposes, past and future, are found in the Bible, which we accept as a revelation from God to mankind.

This belief in the existence of a Supreme Power and Personality instantly removes all those otherwise insuperable objections to creation. To admit, as most evolutionists must, that all facts prove the necessity of this Power, who is above and beyond our conception, and then to prescribe limits to His working; also to deny that He would or could transmit a literal and accurate historical record of His work and designs, through inspired human instruments, is inherently illogical.

Every record which we possess purporting to come to mankind from the Unseen, with reference to the method adopted by the Creator, disproves evolution. All other factual evidence supports the written record.

The divine Book, which has resisted numberless assaults in the past, still stands, and will stand, unmoved and imperishable. Its ramparts are invincible. Those who have found refuge within its shelter are safe from all alarms, and will remain unharmed in the impending cataclysm which shall rock the foundations of the world.

* * *

A Bond of Pain

Our sympathies become broader as our afflictions grow deeper. Every pain from which we survive is a teacher of gentleness and the handmaid of sympathy. The world makes us hard. Contact with the asperities of life and the deceitfulness of men sometimes makes us unresponsive to the griefs of others. Their oppositions and uncharity deaden our own sensibilities, and we face the world with a heart of iron. But pain bids us lie down and think awhile. And as we suffer we realize what others are called upon to suffer. We realize how they have been placed upon the rock, and we passed them by without a word of sympathy. We then see where our neighbors have drunk the cup to its dregs and we made no effort to sweeten it, or remove the cup from their hands. And the thought has brought us to our senses. When two hearts have suffered they are brought closer together. There is a bond of pain that unites them. There is a common meeting ground of suffering. There is a fellowship in misfortune which has enlarged their sympathies. We are made perfect thru suffering.—*United Presbyterian.*

The Present Day Problem of Theological Training

By J. A. Huffman, D.D., Marion, Indiana

(This address was delivered at Winona Lake, Indiana, July 15, 1926, as the opening address of the Winona Bible School of Theology.)



O such persons as have never felt the responsibility of the training of the Christian ministry, it may appear that the problem is simple and easy, if indeed there exists any problem at all. But to those who have been entrusted with even a small share of this task and have entered sympathetically and whole-heartedly into it the problem is by no means easy, but grows increasingly complex.

It is befitting that, upon an history-making occasion like this, when ministers from all directions, of different denominations and of varied ages and experiences, have met to enter upon a brief period of intensive and practical study, an effort should be made to get a correct perspective upon the subject of ministerial training.

1. The necessity for ministerial training is generally conceded, especially by those who are in the process, even without tabulating all the reasons for the necessity. Ministers feel that a call to a service of this kind carries with it a call to preparation for the service, and that they must have it. The citing of several reasons will be helpful, which reasons themselves may assist in accounting for the present existing problem in ministerial training.

The first argument for the adequate training of the ministry is *the rising tide of intelligence*. Standards set by the various States compel a higher average of intelligence than formerly. Most of the States have a minimum age limit during which time children are compelled to remain in the public school system. This minimum limit varies from fourteen to eighteen years, with a tendency toward the higher.

In the setting of this minimum age there are several pre-suppositions. One of these is that the normal child will be through the common schools grades and will be in high school before the minimum age is reached. Another is that, having entered into high school, the child will desire to complete the course which schoolmen speak of as "secondary education." A third pre-supposition is that some of these young people in high school will catch the vision of higher education and will not stop short of a college course. The inescapable logic of the situation is, that the minister of tomorrow will not

only have high school graduates to whom to preach, but will have an increasingly large number of college graduates in his congregation.

Human nature is so constituted that it revolts against the leadership of inferiority. Even though it might be argued that spiritual leadership should be accepted from the hands of those spiritually superior, though intellectually inferior, and sometimes is, this is not the rule, but the exception. Because, then, of the gradually rising standard of intelligence, ministers need all the training they can get, if it be of the proper kind. The best is none too good.

Thorough, sane and *evangelical* training for the Christian ministry is necessitated because of *the present theological controversy*. Whether realized or not, we are in the midst of one of those sifting periods through which the church must occasionally pass, when the old Gospel and the old faith are tested to the very limit. The theological pendulum has swung from one extreme to the other, from historic orthodoxy—in some instances both historic and musty—and has hit the opposite extreme of Modernism. Many ancient and long-explored heresies appear in new garb, and are embraced as modern. The professed "concurrence of scholarship" has attracted many a ministerial student who desired to be regarded as up-to-date and learned.

For the minister to be unacquainted with the theological problems and questions under present discussion makes him unskillful as a workman. Should his own faith never be tried, there are others who need and should have his skilled ministry. He should know every avenue of possible approach for the destroying of the Christian's faith, and as a faithful shepherd be able to defend the flock. Nothing less than the best of training provides this human part of ministerial equipment. It is indeed pathetic to see young people, who, if thoroughly and soundly trained, would become giants in defense of the faith, taking the short-cut for the purpose of saving time and money and to avoid the theological problems of the day, or placing themselves innocently or ignorantly under destructive influences and teachers.

It is not recommended as a general practice, but there are instances upon recent record where young educators have deliberately matriculated in certain institutions of higher learning, for courses with free-lance professors,

in order to study the subtleties to which the young are exposed and better understand how to sympathize with and assist young life in the solution of its perplexing problems. There are few who can safely take this hazard, however, and it is far better for the average person to pursue his preparation in institutions where the problems and difficulties of the day are well understood and where the handling of them is thoroughly constructive. Here is not only an unanswerable argument for thorough theological training, but also for institutions in which this type of training may be pursued.

2. The present trend of theological training is too largely in one or the other of several directions, neither of which is capable of producing the type of ministry needed.

There is the *academic* trend. The young theological student who remarked that he cared nothing for his Hebrew, it was only the credit he was after, is typical of this trend. Credits, diplomas, degrees—these seem to constitute the chief quest. None of these are to be despised, but to be prized when honorably won and justly merited; but the institution and the student controlled by this academic spirit are both coming short of their greater possibilities. The "Diploma Mill," where degrees may be purchased for a small sum, is only a cruder practice of the same principle.

Then there is the trend toward the *extra-biblical*. Other fields are being explored to the neglect of the Bible. Examine the average theological seminary or divinity school curriculum and note to what extent this is true. The criticism that the theological schools study *about* the Bible, rather than *the* Bible, is justly deserved in many quarters. Said a graduate theological student to the speaker not long ago: "I have had so many courses about the Bible; I should like to have a real good course once in the Bible itself." This case is not exceptional, but reflects a decided trend in theological training.

Then there is the *apologetic* trend—the attitude of trying to explain away the miraculous, the supernatural. As if theology, the doctrine of God, could be comprehended within the natural, could be understood by human reason, an apologetic attitude is assumed toward all that has been held as miraculous and supernatural. As if revelation and the great plan of human redemption do not argue unanswerably for the presence of the mystery element, this attitude demands the absence of that which transcends human reason, and assumes a cynical attitude toward such "medievalism," as it chooses to label the belief in the miraculous.

3. It is, however, the solution of the problem in which we are most vitally interested. If there is the need for a thorough theological training for the Christian ministry as has been claimed, and if there are such undesirable trends in modern theological education as have been pointed out, our first effort should be made in the direction of a safe and constructive program of ministerial training. If, theologically, a cure is needed, here is the place to begin. A few suggestions will be offered, which, it is hoped, may be found helpful in the solution of the problem of modern theological training.

In the first place, there must be maintained *high and unassailable educational standards*. Slip-shod methods, short-cuts and abbreviations of all kinds must give place to thorough-going, painstaking and justly critical study. If lack of scholarship is charged against the standards set and methods employed, the charge must be false. Truth in all realms should be welcomed and prized. Truth needs no guardian. It is only the perversion of the truth which anyone need fear. Christian scholarship must be and is honest and thorough.

Then there should be a *well-balanced, Biblical curriculum*. The text-book should be the Bible, and around it should be grouped in an appropriate manner, every other item of the curriculum. Like the spokes in the hub, every subject should center in the one great and final text, the book of Divine Revelation.

The task of curriculum writing has fallen to my lot several times, and more and more I am coming to feel the need of a well-balanced, Bible-centered curriculum. Upon being led to take up the work of teaching in a School of Theology a little more than a decade ago, I called upon a mature Christian educator, and requested a word of advice which might serve as a guide in this great calling. To this request the experienced Christian educator replied: "Make much of the study of the English Bible." These words of counsel from this wise leader, who is still living and active, and whose name, if spoken, would be recognized by all, have never been forgotten. It has providentially been my privilege to major in the teaching of the New Testament Greek courses; but each year I plan to give at least one course in English Bible, sometimes Old Testament, sometimes New Testament, and sometimes both. The English Bible is the Bible of the masses, while the Hebrew and Greek are read by comparatively few, therefore the wisdom of the advice to make much of the study of the English Bible. To make much of the Bible, whether in the English or the original languages, is to place

this text of texts at the center of all quests for spiritual and religious knowledge, at the very heart of ministerial training.

Also, a proper emphasis must be put upon the element of witness. Ye shall be "witnesses" for me, said Christ. This He said as the ascending Savior and coming Lord. So long as preaching is mere theorizing, it secures little if any favorable reaction. Eloquence, homiletics, pre-possessing appearance and winning ways, all combined, cannot substitute for the element of witness in the Gospel ministration. I ask frankly, is it not here that the Christian ministry often fails? Is it not because of the absence of the element of witness that pulpit and personal efforts often prove fruitless? No one can represent adequately to others that which is not experientially his own. The husbandman must first be partaker of the fruit. The process of ministerial training now in vogue overlooks too largely the necessity of the personal testimony. There is no adequate excuse for him who represents to others Christ in His saving grace of pardon and purity, not to be able himself to bear witness to an experiential knowledge of Christ's complete saviorship. He must incarnate the truth of God, if He would bring it to others. He must exhibit the graces, if he would make others really anxious for them.

Paul, the greatest preacher except Christ, is a good example of witnessing. His addresses always rang with the distinct note of personal testimony. His epistles abound with the experiential. He had only one opportunity to stand before King Agrippa, and this opportunity was devoted to witnessing. It was this witness which drew from Agrippa the confession which must have been startling to himself and others: "With but little persuasion thou wouldest fain make me a Christian" (Acts 26:28). John also said: "That which we have seen and heard declare we unto you" (John 1:3). You may call the roll of the great and successful Gospel preachers from Paul and John down to the present, and they will be found to have been men in whose ministry the note of witness was distinct: St. Augustine, Savonarola, Fenelon, George Fox, John Wesley, Charles G. Finney, Jonathan Edwards, George Muller, D. L. Moody, General Booth, etc.

The fact should not be overlooked that Christ spoke these words concerning witnessing in both a prophetic and promissory way, and associated them directly with the baptism with the Holy Spirit. Whatever may be our beliefs relative to the time, manner and results of the Spirit's baptism, we should all concur in this,

that, without the experience to which Jesus referred, effective witnessing is not possible. The baptism with the Holy Spirit is the minister's supreme equipment. It might be well to have a definite Christian experience, a testimony or witness upon which to fall back occasionally when homiletics fail. At any rate, the note of personal testimony is necessary, if we would win others to Christ.

Lastly, the process of theological training which the ministry needs is one who will *retain and cultivate a passion for souls*—not a passion for disembodied spirits only, but for the very lives of men. How perfunctory, how professional, how passionless is much of the preaching and ministerial work of the day! The process employed results in a passionless ministry. How often we have seen earnest, zealous, spiritually passionate young men cool off during process of their training! Some of them gave up the ministry before they had finished their school work, after having shifted their courses in the direction of secular pursuits, though they began their training with definite convictions for the Gospel ministry. Spiritual passion should not be decreased, but increased, as the result of a larger and clearer perspective upon the world in its great need and the remedy provided in Christ. There is something radically wrong with the process of ministerial training which robs men of spiritual passion. Young men need to be sent out, not only with a greater vision, but also with a spiritual passion commensurate with the need of the world, and the provision in Christ for the redemption of the world.

A suggestion will be found in the story told of an American, who, while visiting London some years ago, decided that he must hear London's then three great preachers. Upon being asked later concerning his evaluation of them he replied: "One of them was all fuel, but no fire. Another one was all fire, but no fuel. The third one, however, was both fuel and fire." The first was evidently great in his intellectualism, but lacked soul passion—fuel without fire. The second had a commendable zeal, with no corresponding intellectual grasp—fire, but no fuel. The third had both fuel and fire—an intellectual grasp of the world and the Word, accompanied by a soul passion with which it was set afame—a combination so much needed.

When theological training produces a type of ministry which gives evidence of having both fuel and fire, then, and not until then, will the problem be solved.

* * *

He that sins against his conscience, sins with a witness.—*Thomas Fuller.*

Some Modern Aspects of a Current Theory

By Leander S. Keyser, D.D., Springfield, Ohio



MOST effective article under the title, "Modern Aspects of the Theory of Evolution," appears in *The Princeton Theological Review* for July, 1926. It is written by Professor Floyd E. Hamilton. He does not pit the Bible against evolution, but examines the theory solely from the scientific viewpoint, and points out most cogently how much it lacks of scientific verification and consistency. Not only so, but the theory is shown to be unreasonable. We really hope that the advocates of evolution will pay attention to this massive article, and give it judicial consideration. The time has gone by when the scientific gentry can afford to ignore the many counts that are being registered against evolution.

In the course of his discussion our author cites many scientific authorities, giving names, titles and pages. Thus he has no fear of being caught in misrepresentation. So far as we have been able to check up his citations, he has proved himself thoroughly reliable. He quotes from the champions of evolution as well as from its opponents, and in this way proves that he has examined both sides of the mooted question. That is the only right and fair way. We believe our readers will be profited by a *resume* of Professor Hamilton's argumentation.

On the origin and nature of life he is thoroughgoing. He shows pointedly that evolution cannot account for the advent of life by means of physico-chemical forces and combinations, because life is something new and different from mere inorganic matter, and therefore could not possibly evolve from it by means of resident forces. How could mere matter bring anything new into existence! Again we must repeat: *Ex nihilo nihil fit*. If the activity of God is introduced at this point to produce something *de novo*, that would be creation, not evolution. And if God must be introduced here to bring something new into existence, then the creative power of God must be invoked at every point in the whole process where something new is effected; and that nullifies the whole theory of evolution, and establishes creationism.

Now, if evolution fails at this crucial point—the advent of life—it fails dismally; it fails just where it is most needed. No scientist needs to tell us that a peach seed will develop into a peach tree, or that a peafowl's egg will

develop into a peafowl, or that a spermatized human cell will unfold into a human being. These are not the issues at all. The question is, How came the first living cells into existence in a dead world?

Our answer is: Divine creation adequately accounts for the origin of life and of every specific germ-plasm, whereas evolution offers no sufficient explanation. The following statement amply confirms this claim:

"The vitalist, on the other hand, is right in pointing out the inability of the mechanist to account ultimately for that certain something in life that makes it *life*. There is beyond a doubt a potency connected with life that differentiates living protoplasm from inorganic matter. When the cell dies, the same inorganic materials are present that were present a moment before; but a change has taken place, and this change is *more* than a chemical change which probably accompanies death."

Our author tells us something wonderful about the life history of the eel which cannot be explained by any theory of evolution, but which certainly points to the wisdom and activity of God. The young eel is born far inland in a river or brook of North America. Never has it seen the ocean, yet it goes unerringly and directly down the meandering stream to the ancestral spawning place in the middle of the Atlantic Ocean. What guides it? Who guides it? Who gave it its unerring instinct, which is greater than the power of discursive reasoning?

"It cannot be explained by habit," says our author, "for the eel goes to the ancestral spawning place for the *first* time. It cannot be explained as being due to the thought processes in the mind of the eel, for no one would hold that these processes are sufficiently developed to guide it on its long journey . . . In fact, the only logical explanation is to say that the eel is directed and controlled by a thinking, rational, all-seeing God. That is an explanation big enough to fit the facts, and nothing else will. Of course, that would be 'unscientific' (!); but can we not discard naturalistic prejudice long enough to think in a rational fashion that comprehends facts out of the reach of the microscope?"

Note this telling passage: "All the laws of biology indicate that at the present time there is no life that does not come from preceding simi-

lar life. Life does not now arise *de novo*, nor can it be fashioned in the laboratory. All the chemical molecules can be assembled in proper proportion, but they refuse to become *alive*. But if life does not arise *de novo* today, in the godless universe of the materialist, how could it ever have arisen *de novo* in the past? Here is the insoluble riddle of mechanistic biology."

A little further on our author says: "Common sense demands that the obvious (conclusion) be accepted, and that it be admitted by the biologists that the first life must have been created."

"But if a personal God must be brought into the process to account for the origin of life," our author continues, "is not the whole antecedent objection to the creation of the different forms and kinds of life *de novo* likewise removed? Certainly it would take no more power on the part of God to create the different families or orders of life known in the world today and in the past geological ages, than it would to create a single cell with all the potentialities of all future kinds of life hidden in the genes of the chromosomes, as many biologists think was the case with the first cell in the beginning." To our mind, this argument is conclusive.

Our author goes into quite a scientific analysis of the cell, proving himself conversant with the latest researches in cytology. We need not follow him into the intricacies. The reader should remember that the cell (which is the unit of life and the only form in which we know living protoplasm) is a very complex chemical compound and a very complex organism. Parts of its make-up are called chromosomes, to which are attached the genes, which seem to determine the species of plant or animal that is to be produced. It is remarkable that these parts are numerically different in different species and are numerically constant in the same species.

"It has been discovered," says Professor Hamilton, "that the amount of chromosome material in all individuals of a species is the same." Nota bene! Then he quotes from Dr. E. B. Wilson ("The Cell," etc., p. 878), certainly one of the foremost biologists and cytologists of the world, who says: "The total length of the chromosomes is thus a specific constant irrespective of their number." Then our author continues: "By comparing the total length of the chromosomes, it is found that the number is constant throughout the species. There is always one more chromosome present in the female than in the male, the extra chromosome being the one which determines sex and makes

the individual a female. Thus for man the chromosome number is 48 (for the female). For the monkey it is 54. For dogs it is 22, while for cats it is 36, and for horses 38." Strange to say, for a certain insect with a jaw-breaker for a name, "the number is 58 (10 more than for man!); but the *Aphis saliceti* has only six chromosomes, while, as has been said, the *Drosophila* has but four." From these strange data our author reasons correctly in this way:

"This is very interesting from the point of view of evolution. If it had been possible to arrange the organisms with their varying chromosome numbers in either an ascending or descending scale, corresponding to the evolutionary tree prepared by comparative anatomists and embryologists, we can imagine how great an argument it would have made for the evolutionists. As it is, we find that insects may have very few chromosomes, or may have more chromosomes than man. We find that monkeys have more and cats and dogs have fewer chromosomes than man. In fact, there is absolutely no rhyme or reason, from an evolutionary point of view, to the number of chromosomes in different species." It is this situation that leads Wilson to say:

"We must therefore admit the present inadequacy of attempts to reduce the chromosome numbers to any simple or consistent arithmetical rules. This conclusion forms part of the evidence which indicates that the evolution of chromosome numbers has not followed a single or consistent course, but has taken place, on the whole, fitfully, irregularly, and in various ways" ("The Cell," etc., p. 868).

Again Wilson: "Chromosome numbers may differ widely within the limits even of the smaller groups (genus or family) and sometimes even between closely related species" (p. 866). Also: "We do not know with certainty, even in a single case, precisely how the chromosome number has changed from species to species" (p. 884).

From these facts our author draws the inevitable conclusion: According to the geneticists, the chromosomes are the carriers of the hereditary characters, while the numbers are constant for each species. Environment cannot change them from one species to another. Somatic alterations and acquired characteristics cannot change the chromosome numbers of any species and the genes attached to them. Then how can one species be transmuted into another? And, moreover, why should not the numbers of the chromosomes in the so-called "closely related" species agree more closely?

Instead of such correspondence, we have seen that the human number is 48, the monkey 54, and a certain insect 58.

Cannot evolutionists see that their theory is impossible; that one species cannot be transformed into another by natural processes? To our mind, these telling scientific data point to the Biblical explanation of the origin of species, proving that in the beginning God fixed the genes and chromosome numbers designedly in such a way that each distinct species would procreate "after its kind." Had He not done this, the organic realm would surely have been a hodgepodge instead of an economy of law and order. For the well-being of man it was absolutely necessary for species to be stabilized. Had organisms been in a state of flux and flow, one species ever merging into another, man never could have relied on the natural environment in which he was placed. Fixism of species, with enough pliancy and variation within the species for improvement, is the only rational order.

Professor Hamilton devotes a section of his article to the so-called evidence from genetics, in which he keenly analyzes Mendel's Law, and shows that it upsets the evolution theory. We cannot take space to follow him into the intricacies now, but we would sum it all up in this way: If there is such a law—and, of course, there is—a law by which varieties in certain species are brought about, and then when the crossing ceases, nature ever reverts back to the original form, so that no new and permanent type is produced, then certainly that fact gives a deathblow to evolution, which is based on the doctrine of the transmutation of species. Mendel experimented on sweet peas: did he ever produce anything but different varieties of sweet peas? Did he ever succeed in converting sweet peas into lilies or roses or morning glories or hyacinths? Kammerer experimented with salamanders, and effected some marvelous changes in two species; but in all cases the progeny remained salamanders, and he never even changed one salamander species into the other. So there you are again! No salamander was ever converted into a turtle or an alligator. Parlov trained some mice, so that they became quite acute; but they never were changed into rats or squirrels; they stayed mice.

Homologies come in for a good deal of attention. Our author holds that "it is only a most vivid imagination that can see much similarity between the fin of a whale and the arm of a man; in fact, the differences are far more striking than the resemblances." Some "analogies" between remotely related types are much more

striking than are most of the "homologies" between closely related types. For example, the large pinching claw of the lobster is very much like that of the African scorpion; and yet the two creatures belong to two different phyla! The thylacine of Australia looks so much like a wolf that the two animals cannot be distinguished at a distance; yet the former is a marsupial and the latter is a placental mammal! The eyes of the cuttle-fish very closely resemble those of the vertebrates, including man. Let these facts be duly weighed.

But our article is growing too long. We must summarize. Most masterly is Professor Hamilton's treatment of the arguments of the evolutionists from embryology, from vestigial organs, from blood tests, from geographical distribution, and from paleontology. In each case he finds, exposes and penetrates the many joints in the armor of the militant evolutionists. In the matter of the so-called "thrust-faults" or "over-thrusts," he asks pertinently, "Has the geologist discovered a new force, unknown to physicists, that, instead of acting in a straight line, as all known forces do act, is able to act in a curved line around a corner?" That finishes the "over-thrust" argument. We should hear no more about it.

* * *

Sinking Our Own Well

Every Christian ought to become an expert in spiritual things. But most Christians struggle along with second-hand spiritual experiences. It is only the man with an original experience of Christ who can give to others refreshment and guidance in the spirit life; and our Lord wants every mature Christian to be just such a fountain of living water. A young Christian told one of the leaders at a summer conference where he had just entered into an experience of the Victorious Life that he had gotten the supreme blessing out of that conference, and that a curious result was he did not feel the same need of returning to the conference for spiritual nourishment. He used to come, he said, and get an inspiration for Christian service that would last a few months and then he needed the uplift again. "In other years," the older man answered, "you came to the conference and had your cistern filled and went away and used it up. Now you have sunk a well of your own." That is Christ's plan: a right-thru-the-year spring, always on the premises, from which issue rivers of living water.—*S. S. Times*.

Our Bible

HE Bible is the natural and proper educator of our American citizenry. It should be, as in many cases it was, with the founders of this nation, the first book they hear read and the book out of which they can learn to read. There is a cadence in the Bible language that charms children. Their vivid imagination pictures Abram seated at his tent door, in the heat of the day; they, with him, receive the angel visitors. They stand with Joseph's brethren and listen wonderingly as he tells how the moon and stars paid obeisance to him. They walk through the Red Sea with the children of Israel and wait impatiently for Moses to come down from the mount.

Later, when in high school, children read of the achievements of Hercules, they should be able to remember Samson and David. Or when reading of the self-glorification of Caesar, in his *Commentaries*, how he led the legions of Rome against the helpless barbarians, they should at once grasp the difference between ambitious Caesar and selfless Moses, who led a million or more slaves out of bondage up to the very Mount of God. The polished orations of Cicero, though inspired by civic righteousness, pale before the glory of Moses' fulminating oratory, as recorded in Deuteronomy.

From childhood to manhood and womanhood the marvelous beauties of the literature of the Bible should be constantly unfolding in the minds and hearts of the American people.

There are various names by which the Bible is designated: the Scriptures, a Latin word signifying the writings; the Testament or Covenant, meaning the covenant into which God entered with His people; the name with which we are most familiar, however, is the Bible, a word taken from the Greek *ta biblia*, meaning "the books." This name was given to the holy writings in the fourth century after Christ.

The Bible is divided into two parts, the Old and the New Testaments. There are sixty-six books; thirty-nine in the Old Testament and twenty-seven in the New. We find that there are twenty-two of these devoted to history, five are poetic, eighteen prophetic and twenty-one are epistles. In these sixty-six books are found every form of literature—history, biography, letters, stories, fables, parables, hymns, songs, logic, philosophy and orations. There are at least thirty-six different

authors, who wrote in three continents, Asia, Africa and Europe, in many countries and in three languages. They came from every position in human affairs. Some were kings, some farmers and fishermen; there were statesmen, ministers, preachers; one was a physician, one a collector of taxes—every known occupation is represented among these authors. Some of them were poor, some rich; some country-born; some bred in cities. These writings extend over a period of about 1,500 years. Between the Old and New Testaments there is a lapse of about 400 years. And yet the Bible is one Book!

What is the reason for the unity of the Bible? One Mind, Spirit, called God, inspired these men of all ranks, of all ages, of all conditions and of all educations to write to the one purpose. The purpose is to reveal God and man—the true God and the perfect man. Another point of unity is that the character of God never changes; from Genesis to Revelation it is the same God. Again, the great moral law never changes. The attitude toward sin and the regard for righteousness is ever the same. And all the way through there is the unfolding revelation of man's perfectibility. This makes the Bible one great Book.

Let us consider what is called the Canon. The definition of Canon might be "the moral standard of man." We might also consider it to be a catalogue of the sacred writings.

The Scriptures, the Bible, the Testaments, especially the Old Testament, continued for many hundreds of years in manuscript. These manuscripts were copied and recopied by different scribes and the copyist is never infallible. But they were very consecrated people, who copied these writings. Tradition says that when they had copied a line they counted not only the words but the letters and the dots, and it is amazing how little difference there is in the different texts. These differences, however, have given rise to what are called the "various readings" of the Bible. Someone has said that they do not amount to more than unimportant grammatical forms, or the spelling of words. In early Hebrew writing only consonants were used; later the vowels were inserted as points. The jot and tittle to which Jesus referred are these little points. "No jot or tittle of the law shall be lost."

We have no authentic ancient Hebrew

manuscripts—none later than the tenth century of our era; but we know that these are in the main correct, for about 358 B. C. there was made a translation of the Scriptures called the Septuagint, a word meaning "seventy," which refers to the seventy learned Hebrews who, in the time of Ptolemy, gathered at Alexandria to translate the Hebrew manuscript into Greek. The Hebrews had been so scattered about the then known world that a great many of them had lost their ability to read the old Hebrew and there arose an agitation among them for their holy writings to be made available to all, and Greek was the prevailing language at that time.

Late in the fourth century after Christ, Jerome translated the entire Bible—Old and New Testaments—into Latin. This translation, called the Vulgate, put the Bible into the hands of more readers than either the Hebrew or the Greek. History records that the first English translation of the entire Bible was made by Wycliffe, in the fourteenth century. This was followed by Tyndale's translation, about 150 years later, which was succeeded by several others. The sum and fruit of all these translations we now have in our present King James Edition.

This was undertaken in 1611, by forty-seven English scholars, commissioned by the King of England. The order was to make as few changes as possible in the Tyndale and Wycliffe versions; only, indeed, such revisions as would clarify the meaning. Nearly four years were consumed in completing this masterpiece. The editors met in different places, in companies and translated different parts and then conferred with each other.

At each time the sacred writings have appeared, in the Hebrew, Greek or English it was always at the time that that language was at the prime of purity and literary expression. The French literary critic Taine, who at the time his book appeared, was considered the greatest critic of English literature, says that no other book was so improved by translation as was the Bible, when it was translated into English. The English translation is a masterpiece of literature; it had to be so, because the great message of this Book is to be given by the English-speaking peoples.

The French Bible is the translation of one man and has no special literary value. The German Bible is the work of Martin Luther, a great scholar and a holy man; but the English Bible is the product of the combined in-

telligence, learning and devotion of appointed laborers.

To go back to the Canon. At the present time all Protestant churches accept what the Sixth Circle of the Church of England pronounces as the Canon for the Scriptures. The First Article of the Scotch Church endorses the same Canon. What is this Canon? It is the list of writings that are to be considered inspired of God. There are certain books, ten in number, which this Canon sets aside. These are called the Apocryphal writings and are sometimes printed between the Old and New Testaments.

We find statements of the canonicity of certain books, in the books themselves. In Deuteronomy 1:9 we read:

"And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel."

Moses' commission passed over to Joshua. God directed Moses to call Joshua, and Joshua carried on the work of Moses. In the last chapter of Joshua we read: "And Joshua wrote these words in the book of the law." Many think that Joshua wrote his book and attached it to the original document of Moses, so that it became a part of the law. This gives the Canon of the Pentateuch and the book of Joshua.

It is probable that Samuel wrote the book of Judges and Ruth, as well as the books which bear his name, with the assistance, perhaps, of two scribes, Gad and Nathan. In the tenth chapter of First Samuel we read:

"Then Samuel told the people the manner of the kingdom and wrote it in a book, and laid it before the Lord."

Further on, in II Kings, it is recorded that Hilkiah, a high priest, said unto Saphan, "I have found the book of the law in the house of the Lord." This included Isaiah.

We now come to the time of the destruction of Jerusalem, when the Jews were carried into exile to Babylon, where they remained seventy years. During this time, we suppose that the different parchments were copied and recopied. Under Ezra, Nehemiah and Zerubbabel the Jews returned to Jerusalem and there was a rebuilding of the temple and a gathering together of the Sacred Writings.

Ezra, together with Haggai, Zechariah, Malachi and others, formed what is known as the Great Synagogue. They gathered together the old Canon and added to it the

writings of Jeremiah, which included First and Second Kings, Chronicles (edited by Ezra), Ezekiel, Daniel and the twelve minor prophets. They also included Psalms, Job and the writings of Solomon. The Canon of the Old Testament then closed. This was during the reign of Artaxerxes, who was king of Persia at the time of Esther, about 504 B. C.

Josephus said that no one dared to add to nor take from nor alter the Canon, which was closed at the time of Ezra and Nehemiah. So the Old Testament, as we have it, is identical with the Scriptures of that period.

All through the Bible we see its absolute honesty and integrity. A great many authors were writing their own biography and they never shrank from telling their own faults. They are never modest to the point of self-love, nor are they ever betrayed into self-glorification. It is a true picture. There is but one perfect character delineated—Jesus, the Christ. This is the one faultless charac-

ter who was tempted even as we are, yet without sin.

The Old Testament was written in Hebrew, with the exception of parts of the books of Ezra, Jeremiah and Daniel, which were written in the Chaldee language. Jeremiah lived in Jerusalem, but addressed parts of his books to the Jews who were in exile, in Babylon. The book of Daniel was written in Babylon and part was written in the Chaldee language.

The New Testament was written entirely in Greek.

It is a remarkable fact that the Bible was the first book ever printed and there have been more Bibles printed than any other book in the world. The Bible is a library in itself, and it shall be read and taught *understandingly* in every school and every pulpit in America. The word of God compels recognition and obedience.—*American Standard*.

Laymen in Church Work

Important Findings and Recommendations on the Enlistment of
More Laymen in Church Work, Made by the
Men's Church League

By J. Campbell White, New York City

THE first Summer Conference of the Men's Church League was held at Silver Bay, New York, August 28-30, 1926. A highly representative company of laymen, pastors and secretaries of church agencies was present. Important findings were reached by the Conference, including several specific recommendations.

Findings

1. A gratifying and substantial increase was noted in liberality as reflected in contributions alike for congregational support and equipment and also for missions and other benevolences, especially within the last decade or two.

2. A new and hopeful interest has developed in many churches in "Visitation Evangelism," resulting from an aroused and accepted responsibility for the spiritual welfare of the immediate community surrounding the individual church.

3. In many instances all, or nearly all, of the evangelical churches of smaller cities have associated themselves in a united effort to carry the message of Christian love and helpfulness to

entire city populations, with marked success.

4. The standard of efficiency on the part of church members, even of members of the official church boards, still needs to be raised to a much higher plane.

5. Church attendance, more especially at the Sunday evening service and at the mid-week services, has seriously declined.

6. Church membership is all too rarely conceived of as involving the living of a supernatural life in Christ.

7. The personal participation of the men of the church in its activities has by no means kept pace with the increase in giving.

Recommendations

1. We are fully persuaded that it is entirely possible for the churches of most of the communities in the United States and Canada,—if not for all of them,—to make a complete check-up once each year of all those within their community who are not professing Christians, and to see to it that an earnest personal invitation is extended to them to confess Christ and to ally themselves with his church. We wish to

express our conviction that the Christian people of every community are really responsible to Christ for presenting the gospel to all within their reach. It is not enough to hold church services and invite the public to attend. The gospel must be taken personally to great numbers of people where they are, or it will not reach them at all.

2. We submit to the Protestant churches of each community or city the duty of a hearty co-operation with other churches, with the definite purpose of trying to reach every person in the community with a personal presentation of the claims of Christ and an earnest personal invitation to accept Christ as Saviour and Lord.

3. The Conference strongly recommends that all the men of each church who are willing to enlist for some active Christian service be associated with some small organized group of men for fellowship, study, prayer, conference, assignment of definite tasks and reports of work done. We recommend the subdivision of the parish or the congregation into geographical areas, with a group of about twelve men assigned to work in each area. As early as possible, it is highly desirable for these groups, on one or two fixed Sunday afternoons, to make a complete visitation of all the persons in their district who are connected in any way with the church or Sunday school. The object of this organized visitation is to deepen interest in all phases of the church's life and work, and to promote acquaintance and spiritual fellowship among all the members.

4. That the practice of setting apart Wednesday or other fixed week evening, to be recognized as "Church Night," for the social prayer service and for training in evangelism, religious education, missions and stewardship, be fostered in every possible way. Where possible, it is often helpful to serve supper at a nominal cost. This may make it possible for business men to come direct from office or shop, and for whole families to attend together. In an increasing number of churches it is found advantageous to hold board and committee meetings during the hour before supper, leaving the time following supper free for class, group and devotional meetings.

General Suggestions

By a sort of common instinct and consent, the season for a few weeks before Easter is coming to be used by many churches for special organized evangelistic effort. Unless it seems better to undertake such an effort at some other period of the year,—why should not

churches generally undertake a comprehensive plan of visitation evangelism during the Lenten season? Probably the thoughts of more people are turned seriously toward religious matters then, than at any other period of the year. It is not too soon to begin now to lay plans for such a concerted effort covering entire communities or counties before next Easter.

Such an effort would doubtless involve many features, including probably the following ones:

1. The quickening of the pastors and the official boards of the churches to the perception of their spiritual obligation as shepherds of the flocks placed in their care and their enlistment in the formation and execution of adequate and sensible plans to evangelize the field nearest their doors. In accomplishing this work naturally and logically, the Sunday school, the young people's societies, the men's and women's organizations and other active Christian bodies must be thoroughly enlisted and actively associated.

2. The universal distribution of the New Testament to every person who does not have it and who will accept it. Such distribution should be done, so far as possible, in an organized way, so that people can be seen again and the first impression can be followed up.

3. General distribution in all the homes of the community of brief, attractive leaflets, stating in clear terms what the gospel is.

4. Paid advertisements in the daily papers, stating what the gospel is, in the briefest, clearest way possible.

5. Radio stations used systematically to broadcast the message of the gospel.

6. Organized visitation by each church of all the people in the community with whom they have any natural contact.

7. This is to be supplemented by an organized visitation from house to house to make sure that no one is overlooked.

8. The systematic effort to reach those in one's own neighborhood and in one's own business and social circles.

9. The organization into small groups of all active workers, with regular meetings for reports, prayer and mutual agreement as to detailed plans. These groups, so far as possible, to become permanent groups for spiritual fellowship and activity.

10. Agreement as to some simple card that people would sign, indicating their new purpose and church preference.

11. The whole work undertaken and carried through in the spirit of sincere friendliness and sympathy which Christ used and which He inspires.

12. This united effort to be only the begin-

ning of a persistent effort to enlist as many persons as possible as open followers of Christ and members of His church.

Further Suggestions for Group Activities

Groups should make plans to keep discovering new persons who should be visited and brought into the Sunday school and church. After the first general visitation has been made, these groups of men should continue to meet regularly, at least once each month, for the study together of the Bible and the work of the church and to seek God's guidance concerning the special forms of Christian activity in which they should engage.

At certain limited periods during the year, these groups may, with great advantage, meet each week for an intensive study of missions or stewardship, or some other theme that is basic to spiritual growth and activity. The attention of all such groups is directed to the admirable outlines prepared by Dr. John Mackay, of Winnipeg, Canada, under the title of the Corpus Christi Crusade. Three booklets have already been prepared, which furnish very helpful material for the direction of such groups. These booklets may be secured at 10 cents a copy from Dr. Mackay.

This group organization of the men furnishes the best possible machinery for the annual visitation of the entire community, for the presentation of the Christian message. It should be paralleled by a similar organization of the women of the church, to share in this same work.

These small groups may find it best to hold their meetings in the homes of the different members of the group. This has some marked advantages. Probably the other best way is to meet at the church on the evening of the mid-week service, spending at least forty-five minutes in the group meeting itself and then joining with the other groups for a brief service of praise, prayer and conference. At all of these group meetings there should be individual reports of personal Christian services rendered, and united prayer concerning important matters contained in such reports.

Note: The Men's Church League has its office at 541 Lexington Avenue, New York. Laymen and church officials of twenty-five denominations of the United States and Canada are working together to promote greater activity on the part of laymen in the work of Christ and the church. Printed copies of these "Findings" are available for general use by all inter-

What's Happening in Mexico?

By Owen Livengood, D.D., Saint Louis, Missouri

LAST Good Friday, four hundred and seven years ago, Cortes, with 617 men landed at what is now Vera Cruz, Mexico. With him were Juan Diaz and Bartolome' de Olmedo, two Catholic priests of the Order of Mercy. On reaching the mainland, Cortes addressed his followers in words of fire.

Pointing to the nations unbaptized, he awakened their religious zeal; dwelling on the grandeur of the undertaking, he stimulated their ambition; referring to the vast wealth these unknown lands contained, he stimulated their cupidity. They were setting out on a career of conquest in the name of their God, who had always befriended the Spaniards, and in the name of their emperor, for whom they would achieve more heroic deeds than had yet been accomplished. Riches lay before them; but like good and brave men, they must look with him to the higher and nobler reward of glory. "Nevertheless," he said, "be true to me, as I am to you, and ere long I will load you with wealth, such as you have never dreamed of." (Bancroft, *History of Mexico*.)

Two days later, Easter Sunday, there arrived a prince, with attendants, from Mon-

tezuma. Cortes, with his escort, advanced to receive them, and after an interchange of courtesies, led the way to the altar, where Father Olmedo celebrated mass.

Thus begun, accompanied and blessed by the Church of Rome, the conquest of Mexico, which was to prove to be among the most bloody, heartless and cruel of all time. Although the military force was numerically small, being armed with cannon and firearms, the Spaniards readily defeated great hordes of natives whose weapons were bow and spear. By the year 1540 Spanish rule extended from the isthmus of Panama to Vancouver Island.

For almost three centuries the Castilian ruled Mexico, although many remote tribes of Indians were never fully subjugated, and even in those portions where Spanish rule was established many were the revolts of native peoples. At the end of these days, almost all the wealth producing land, all the mines and most of the commerce was in the

hands of the conquerors. The Roman Catholic Church had complete control of education and religion. In fact, a very large percentage of the land was in the possession of the Church. The natives were reduced to the utmost poverty and ignorance. "The education, wealth, and honors of the country centered almost exclusively in the Spanish." The higher offices of State, army, and Church were held exclusively by Castilians. "The result of such injustice manifested itself in a bitterness of feeling as early as the first decade after the conquest by Cortes, when large grants of land were bestowed on Spaniards who had done nothing toward acquiring them and who proved unworthy and dishonest."

This cruelty, exploitation, and enslavement of the native population by less than one tenth as many foreigners, bore its natural fruit of revolt. In 1810 began the revolution which issued in their independence in 1823. Although a constitutional government was established, yet through the machinations of the priests and ecclesiastics, working with the royalists and Spanish vested interests, all Mexico for fifty years was kept in almost continual turmoil. But what a struggle on the part of brave hearts to secure for themselves the right of self-rule, education and freedom! It was during this period that the wonderful, indomitable, full-blood Indian, Benito Juarez, appeared on the scene, becoming a leader and ultimately the liberator of Mexico. Remember that this half a century struggle was against the combined powers of Royalists, who wished the re-establishment of Spanish rule; the capitalists, who had come to their wealth through favors granted by the rulers, and the unrequited toil of the natives; and the Roman Catholic Church, grown rich beyond computation through gifts and fees and as the hand maiden of the Spanish rulers and exploiters of the natives. Says our historian, Bancroft:

During the viceregal period (1519 to 1810), the church grew rich through its fees and gifts, and the increase in value of its landed property, until it was alleged it possessed nearly one-third the wealth of the country. Its income, at the beginning of the revolution, 1810, was estimated at \$3,000,000. Of which nearly one-third belonged to the Archbishop. At this epoch the power of the clergy was sustained by many privileges, such as exemption from jurisdiction of civil tribunals, by the influence wielded through the confessional, and by the dread torture chambers of the Inquisition. . . .

Led by Juarez and his compatriots, a new constitution, and laws for its enforcement, was adopted in 1857. It granted freedom

from the Roman Church in educational matters, freedom of the press, subordination of the Church to State, abolished the legal privileges of the clergy and their right to acquire property, thus cutting at the foundation of their political influence. From the beginning of the revolution in 1810 to the ascension of Diaz in 1877 the struggle continued. The Catholic Church opposed establishment of constitutional government, standing in open and pronounced favor of Spanish rule, and was sustained in this attitude by an encyclical letter from the Pope of Rome issued from the Vatican. (Just as the present Pope has done within the last twelve months of the present struggle).

Diaz became president in 1877, holding the office continuously until 1911, excepting four years, 1880-84. Having been a great soldier in Mexico's struggle for independence and liberty, and sustaining his illustrious chief, Juarez, in the "reformo," he began his incumbancy with sincere purpose to continue the good work so heroically begun. Many public works were undertaken and carried to completion. Foreign capital was invested in railroads and in the development of Mexico's natural resources. Public education was at first pushed with vigor. In many ways Diaz proved himself to be a masterful executive. But as time went on the interests of the Mexican people ceased to bulk large in his purposes. He became a dictator rather than an executive. Popular election became a farce. The hero of the "Reformo" and companion of Juarez, the Liberator, became an autocrat, using every means to perpetuate himself in office. Granting greater and greater privileges to capitalists, and "Hacendados," and allowing education to be monopolized by the Catholic Church. Ownership of the land by the tiller of the soil became almost unknown.

The despoiling of the humble went to such lengths that in 1910, on the eve of the Revolution, the greater part of rural Mexico was incorporated in about eight thousand haciendas, i.e., holdings not looked after by the owner in person. In Chihuahua the notorious Terrazas had bought and filched and grabbed and wheeled together an estate of more than six million acres, which railroad trains required eight hours to cross. . . . No wonder close students of history contend that the Mexican native was worse fed, clad and housed than a century before.—Edward Alworth Ross: *The Social Revolution in Mexico*

Thus, one hundred years after the beginning of the great revolution whereby the Mexican people had obtained a constitutional government, they found themselves again enslaved to the greed of great land-owners who

for the most part were foreigners, to foreign capitalists who had monopolized the natural resources of the country, and to the Catholic Church which had failed to educate, and was controlling the masses by superstition and fear. Popular government was destroyed by a despotic autocrat, who perpetuated himself in office by granting greater and greater privileges to capitalists and landowners. Illiteracy and poverty everywhere were increasing.

Then began in 1910, a century after the first revolution headed by Madero, and carried forward successively by Carranza, Obregon and Calles. These men have been and are grimly determined to firmly and forever establish in Mexico popular government, popular education, native ownership of the land divided into small farms, thus creating a great middle-class citizenry; the complete control by the Mexican people of their economic life; and forever ending the meddling in Mexican political affairs by the Catholic Church, whose priesthood has been largely foreign and has consistently for a century opposed popular government, popular education, and religious freedom. The new constitution of 1917 is largely a reaffirmation of the constitution of 1857. It is the recasting of the ancient desire of the Mexican people into modern mold. Arrayed against these legitimate desires of a long-suffering, exploited, impoverished populace is the combined power of their ancient enemy, vested interests, an arrogant ecclesiasticism, and the subtle machinations of American and European capitalists, whose greed knows no satiation, whose presence in Mexico is for private gain and not public good.

That the requirements of the Mexican Constitution, measured by American standards, are strenuous, no informed person will deny. But when we view the present struggle, putting in the background of the picture all the suffering, exploitation, and injustices of four centuries, and when we realize how strongly intrenched are the powers opposing the government, we can readily understand that strenuous means are necessary. It is said that at one time the clergy owned 85% of the land. That they should now be deprived of all ownership, should not surprise us. If great foreign owned mining and oil properties are now heavily taxed it should cause us to recall the many years, under Diaz, when they virtually escaped all taxation through favor. If the Roman Catholic Church is now forbidden to conduct primary schools, we should recall that the present illiteracy so universal

in Mexico is the result of four centuries of domination by the Church in educational matters. If foreign born Catholic priests are not allowed to officiate in Mexican churches, it ought to remind us that this foreign priesthood has been the bone and sinew of the opposition to all reform measures for over a century, and that they have been backed by the powerful influence of encyclical letters issued from the Vatican by the Pope; that they co-operated with France in the effort to establish an empire through placing Maximilian on a throne in Mexico City, and that in the struggle that followed, 1020 battles were fought and 40,000 Mexican lives were sacrificed. Then, too, if in four centuries the Roman Catholic Church has not developed a native priesthood, when in the name of all that is reasonable will she do it?

The present government of Mexico is not anti-religious, nor anti-American, nor Bolshevik, nor Socialistic, nor a thousand other things that have been and are being charged. President Calles and his people are today struggling for those simple, fundamental, common human rights that 150 years ago called forth the Declaration of Independence by the American Colonies. Our struggle against a sinister enemy was comparatively short and brief. Their's has been measured by centuries. There should go over the border from these United States such a voice of good will and encouragement as would strengthen their heart and rekindle their hope. Not in bitterness toward the Catholic Church nor Mexico's exploiters, but that a great people may enter into the full possession of humanity's common heritage.—*Christian-Evangelist.*

* * *

What to Read

If you have the "blues," read the 27th Psalm.

If your pocket or pocketbook is empty read the 37th Psalm.

If people seem unkind or misjudge you, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are losing confidence in men, read the 13th chapter of First Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.

If you are feeling all out of sorts, read the 12th chapter of Hebrews.—*Dallas World.*

The University of China

By President Charles W. Rankin, Chen Ju, Ku, China

 R. HUGH W. WHITE, appointed by the Bible Union of China chairman of a committee on educational institutions, says: "Of the fourteen colleges and universities built up in China with mission funds, if there be one that stands true, we do not know it, and of the thirteen theological institutions, four can be depended on. There are, however, numberless primary and middle schools true to the faith."

So far as the knowledge of the writer goes, it corroborates Dr. White.

The writer has just returned from a trip of four months in the States. There Dr. W. W. White and his brother, at the head of White's Biblical Seminary, New York, announced themselves to the writer as not opposed to evolution, and they defended this theory. Their school has heretofore been considered conservative.

Hitherto apparently, preachers mostly, from liberal seminaries, have defended evolution. Now representative laymen are beginning to do so.

The Southern Methodist General Conference last May re-elected practically a full quota of Modernist officials for the next quadrennium, the former liberal records of these officials being well known.

Northern Presbyterians, Northern Methodists, and Northern Baptists, are apparently largely under Modernist leadership.

Southern Baptists in their convention "resolved" strongly for orthodoxy; but they refused to allow an attack upon a leading Modernist, and they remain partner in the Shanghai Baptist College.

The Southern Presbyterians remain associated in the Hangchow Presbyterian College, and in the Seminary at Nanking, with its Modernist leanings and reputation.

Assuming that Dr. Hugh W. White's view of the conditions in the colleges and universities as given above is correct; and further assuming that the attitude of the leaders of the denominations named is as is indicated, with probably a similar trend on the part of other denominations, are we not driven to the conclusion that it will be a very difficult, if not practically a hopeless task, to try to make the present mission colleges and universities in China soundly orthodox again, soon? To make them orthodox would either call for a revolution in the faith of such missionaries—and generally missionaries do not easily change their

faith,—or it would necessitate the recall of these missionaries by boards of whom at present this may hardly be expected with reason.

Then what is to become of the next generation of students,—the future leaders in China when their only hope for getting a higher education in China is to attend upon the instruction given in unsound schools? Can we, as orthodox missionaries, stand guiltless in the Judgment if we fail earnestly to try to make provision for a soundly orthodox school to which students can be recommended?

The University of China, so far as is known, is solitary in its effort to provide a higher school in China than stands for the fundamentals of our faith. Modernists are determined, are aggressive, are co-operating. They work together, and help, and support each other. Cannot the orthodox be as mutually helpful?

We approach questions differently, and not all might at first view favor a Fundamentalist University, though they might very strongly desire a Bible School alone. But the question might be suggested to those of this viewpoint, as to whether in the future the Fundamentalist preachers would not find support or response difficult to obtain if the lawyers, and the doctors, and the school teachers, and the business men were made evolutionists and modernists along other lines, in the unsound schools which were all that the missionaries had provided for them. Should not the faith of the doctors, and of the lawyers, and of the school teachers, and of the business men be conserved during the impressionable school period? If their faith be once wrecked, can it be easily restored?

There are about two thousand missionaries members of the Bible Union of China. There are other sound missionaries not members of the Union. If each would now give at least \$10.00 for land and buildings for the school, a substantial amount would at once be realized.

The work of our school has just been presented in the States in a way that, it is believed, with God's blessing, will yield help. But the united assistance of friends in America and in the East is needed to meet the requirements of establishing a strong school. Your help and your prayers, also, will be appreciated.

I join in the above request for help for the University of China, and urgently ask every one who stands for the old-time, orthodox faith to kindly send as liberal a contribution as possible.—H. G. C. Hallock, Dean of the Bible School

Trouble Among the Unitarians

By Professor John E. Kuizenga, D.D., Holland, Michigan

(NOTE.—*The following article is copied from The Leader, Holland, Mich., an excellent Christian weekly paper published in the interest of The Reformed Church in America. The above-named writer, Dr. Kuizenga, is one of the editors of the paper and the president of the Western Theological Seminary, located at Holland, Mich. At the Bible School of Theology at Winona Lake, Ind., he was one of our colleagues in the faculty, and gave a most thoroughgoing and inspiring series of addresses on Christian Psychology. We feel that the following article is so informing and relevant, proving that free lances in religion cannot agree, that we "crib" it entire, believing that it will be appreciated by our readers.*—L.S.K.

THE editor of the *Christian Century*—whose orthodoxy is not so serious that it would prejudice him against anybody—has a recent article (August 12, page 1006) on the Unitarians, which is worth noting.

He tells us that American Unitarianism really has the following characteristics:

Dissent from some outworn Calvinistic conceptions of God (election, for example);

Growing respect for man (rejection of human depravity, for example);

Faith that Christian fellowship could be independent of creed, and could comprehend differences of opinion, interpretation, and administration, could express itself in common religious purposes.

Here then is the free, inclusive church.

But now this free church is in trouble, and there is sharp opposition and protest of some members against others; in fact, if it were not a free church, one would say they are "intolerant" of each other. The Unitarian church has been a haven of refuge for all free spirits—only now they cannot live with each other. For some of these liberal "radicals" have gone so far as to assert that "Unitarians are not Christians. Unitarianism is no more Christian than figs are English walnuts." We are told that, a recent convert to Unitarianism from the Baptist fold has been called to a New York pulpit to take the place of Mr. Potter (of the Potter-Straton debates), and has discovered that "for a preacher to preach God is not news, but for him to deny God is! Committing to print his convictions under the caption 'What I believe,' he has contented himself with an enumeration of what he does not

believe. . . . Others under the banner of 'humanism' have pictured man with a capital M, pulling himself up by his own bootstraps, and have offered their hearers the privilege of worshipping a glorified humanity. . . . The appearance within the Unitarian fold of teachings whose general acceptance would involve the abandonment of all Christian associations and the pursuit of ethical culture . . . brings a severe strain on religious fellowship . . . Men of equal and indeed greater ability, representative of the Unitarian cause by right of birth or long service, have lately made themselves heard. No controversy has been staged for the amusement of the world at large; no bitter personalities have enlivened conventions; but theistic faith and essential Christianity have been vigorously proclaimed." (Italics ours.)

The remarks of the Editor, an avowed liberal, are also noteworthy. He says:

(1) "Without a creed by which a man's correctness may be judged . . . no central authority to act for them to repudiate utterances which deny not only the Christian but the religious basis of their fellowship . . . they are placed in an embarrassing position."

(2) "Perhaps this experience will teach Unitarians to raise the question whether liberty is an absolute end in itself."

(3) "It seems to be characteristic of the mood of revolt that it feeds on itself. Let one ground of protest disappear, the spirit of denial promptly finds a new enemy, and the liberal claims as his distinguishing characteristic that he believes in 'reasoned dissent against a prevailing order' . . . the liberal fold has become a refuge for not a few men of iconoclastic temper, and they must find idols to smash."

Well! well! There is, then, such a thing as Christianity, there is a religious basis of life beyond which is atheism, there is need of protest and intolerance, and there is utility in a creed, after all, so that the best Unitarians have to insist on a creed against some of their own liberals! The "inclusive church" has to insist that liberty is not everything, and that the spirit of denial is a tiger! And the liberals *par excellence* are not any happier than the conservative Presbyterians over an interloper from another denomination who bowls over like nine pins the cherished articles of their religious convictions! Have we at last Unitarian Fundamentalists? There is a lot to be learned from this study of the "inclusive church."

* * *

"You cannot make peace with documents. Peace must be made in the hearts of men."—Herbert Hoover.

THE SANCTUARY

Thanksgiving

By William H. Bates, D.D., Greeley, Colorado

He thanked God and took courage.—Acts 28:15.

OLDSMITH, in one of his poems (*Retaliation*), says of a certain distinguished speaker (Burke), and his auditors, he

“went on refining,
And thought of convincing, while they tho’t
of dining.”

Were we ignorant of the fact that this was written (1764) before the establishment of American Independence, and were we ignorant of the occasion that called it forth, we might suspect that he was portraying a feature of that exclusively American institution, the Thanksgiving Day, at least as it has existed during several years past.

The day was designed by our forefathers to be, and with them, was, a religious day. While the ministry have, as a general thing, regarded the occasion one for discourse of more than ordinary power and length, while they have gone on “refining,” and have had thoughts of “convincing,” their hearers, they rather, have had thoughts “of dining.”

Paul had been arrested in Judea as a criminal. Brought before the magistrate, he appealed to Caesar, at Rome for judgment, which appeal transferred his case to the Roman court. He was put in charge of a centurion who kept him in confinement two years at Caesarea, a seaport town, before proceeding to Rome. At length embarking, he began a perilous journey.

Driven again and again from his course by baffling winds; tempest tossed in an unknown sea, many dark days and nights, with neither sun nor stars appearing; the ship’s lading sacrificed to the fury of the waves, the crew and the passengers despairing of life; shipwrecked on the island of Melite, and wintering there; again embarking and braving the horrors of the famed Scylla and Charybdis, he arrived a prisoner at Puteoli, in Italy. His course was then by the Appian Way, 150 miles to Rome. Forty miles from his journey’s end, he came to Appii Forum, the terminus of the canal which drained the vile Pontine marshes, a place where travellers from all parts of the empire often crossed one another’s path, a place like so many canal towns, wicked, degraded, filled with a motley

and vulgar crowd, the air laden with drunken curses, and here, doubtless, blasphemy after blasphemy poured out against the new religion and against Christ, its founder.

Picture to yourself the captive Apostle under these circumstances, lonely with the sorest loneliness, that of a noble heart unsympathized with, ignominiously travelling a national highway to a tribunal whose sentence might be death, his sensitive soul pierced by every shaft aimed at his Master and His cause—picture to yourself all this and say if he be not more, or less, than human were he not sad, despondent.

But the disciples at Rome had heard of his arrival at Puteoli and some had started out to meet him. Here they met him, and these, it is said, some among whom he had labored and whom he had loved in distant cities of the East, and here for the first time in many a long month, except at Puteoli, he saw brethren in Christ.

Ten miles further on, at the Three Taverns, another company met him, probably a delegation sent out formally by the Roman Christians to welcome him, to assure him of their sympathy and to pledge him what support they could render in his coming trial. How were his circumstances changed? Before, friendless: now, befriended. Before, down-hearted: now, cheerful. Before, walking in a gloomy solitude: now, walking in a sympathizing, rejoicing company of brethren. Seeing these, it is said, “he thanked God and took courage.” Here he had ground for thankfulness; and that which inspired in him thankfulness, also inspired in him courage. These two rested on a common ground. The one was a measure of the other.

The thankfulness grows out of a happy, prosperous, hopeful, or a bettered condition of affairs; and this condition begets confidence, respecting those affairs. Where affairs are not clearly enough defined to be separate objects of thought, thoughtfulness and courage constitute a frame of mind, a state of heart.

Thankfulness is the declarative mood of gratitude. It is the expression either spoken or silent, either vocal or looked, of the soul’s cheer. It is the rotund dimension, the iocund air, the rubicund appearance of a heart that has digested into fatness its food. It is the outshining of



a soul that has incorporated into itself good solid nourishment, or judicious tonic. Such a soul is a brave soul. It is your lean thankless soul that is cowardly.

It is the lean army that runs before the foe. Commanders understand well that soldiers carry much of their courage in their haversacks. An army must be fed well to fight well. Rations win victories. The body must be nourished up to a state of physical thankfulness in order to have a safe degree of physical courage.

As with physical courage, so with moral. The soul must be fed; it must have something for which to be thankful in order to be courageous. We have to be sure, instances of the highest moral courage under most forbidding circumstances—circumstances where the eye of sense could discover nothing for which to be thankful. Still the proverb holds. Then it came to pass that the soul had meat to eat that the world knows not of. Its food was not bread—the outward, the visible, the tangible; but the word of God. "Man shall not live by bread alone." Angels came and ministered invisible support. Faith in the right, faith in the prevailing power of truth, trust in the timely and thankful aid of Almighty God, mocked at obstacles. Where the human eye was blind, the eye of faith saw clearly.

Where there is ground for courage, there is ground for thankfulness and where there is ground for thankfulness, there is ground for courage. Genuine thankfulness does not doubt; neither does courage. Doubt is inimical to both. In untoward circumstances, let them be changed for the better, as in the case of Paul, so that the eye of sense or the eye of faith, can discover ground for hope, then will thankfulness and courage spring spontaneously forth, both resting on the same foundation, each the measure of the other.

Years ago, I used to think that when I should enter the ministry, I would preach politics voluminously and fervidly, *i.e.*, much and hot. But when I did enter the ministry, the Lord gave me a different mind. I came to see that the best way to make men good citizens is to make them good Christians, and that I could accomplish the best political results by preaching the gospel of Christ.

It is related that Lyman Beecher and his wife were once fearfully run away with and thrown from their carriage. The good wife soon gathered herself safely up and commenced serenely praising God for their almost miraculous escape from hurt. The illustrious head of that distinguished family, rubbing his painful bruises,

sharply interposed, saying, "Woman, speak for yourself." So, without criticism upon what other ministers think, I have given party politics no place in my pulpit ministrations.

The life of a nation, like the life of vegetation, grows largely out of the soil. As are the crops, so is the prosperity of the industrial and commercial interests. "The pestilence that walketh in darkness" (Ps. 91:6), has not trodden our shores. No epidemic has saddened homes or hearts. Pale processions, gaunt, desperate, uttering the starveling, terrible cry of "bread or blood," will not be seen or heard in all our wide domain. Surely we have abundant physical and material reason for thankfulness to the God of nature. For these blessings, thanks, soulful thanks, be to the God of all goodness and grace.

At your feasts, remember that there is a better feast above for which you are to *prepare*. Let your hearts overflow in songs of thanksgiving, and at length may you catch up the strain where angels sing, "Amen: Blessing and glory and wisdom, and honor, and power, and might, and thanksgiving be unto our God forever and ever. Amen." Rev. 7:12.

* * *

God's Purposes

God's continuance of sinful mankind is itself an indication that He knows that in the end He will gain the mastery over sin, and secure the supreme good of the community of free personalities, perfected in holiness and blessedness. His moral order attaches such consequences to sin, not arbitrarily, but inevitably, that sin works its own destruction, and such results of good that good works its own progress. This order of punitive justice is preparatory for, confirmed in, and then superseded by the order of redemptive grace. In Christ's cross law yields to grace because fulfilled in grace, and judgment on is taken up into the forgiveness of sin. In the spirit of Christ men are being redeemed out of their bondage to sin into the liberty of the Son of God. What has been accomplished, what is being achieved by God's redemptive grace in human history justifies the confident expectation that God shall yet be all in all; and thus the end will vindicate the beginning and the course of God's purpose.—*A. E. Garvie, D.D.*

* * *

A friend once wrote these words to Voltaire: "I have succeeded in getting rid of the idea of hell." Voltaire replied: "Allow me to congratulate you. I am very far from that."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The month of Thanksgiving should emphasize to us our greatest blessing. We think of our ships and our commerce, our soil and our mines, our wonderful cities and the innumerable pleasures enjoyed by all classes. Sometimes we forget the source of our liberties and our material riches. The Bible is the guide book of the nation, as it is of the individual. Life attains its possibilities only along the line of the divine guidance. The Creator knows how the life He has created can best be lived.

First Things First

Matthew 6:32-34

A watchmaker might make a bungle of a twelve-cylinder engine. Many a person makes a bungle of life through inefficiency. Jesus Christ was anxious that we all might become efficient; and He showed the way.

We must know what things are of prime importance. Some people think that money is the only thing worth striving to secure. Others say, "Eat, drink and be merry; for tomorrow we will die." Some hanker after the applause of the crowd and the fulsome flattery of friends. But even the good things of time and sense are of secondary importance to those that will live forever without them, and but a very short time with them.

Truth is more than deceit with its selfish gains. Honor is worth infinitely more than a million dollars gained by fraud. Generosity outranks miserliness. Love is sunshine compared with the damp dark of jealousy. The experimental knowledge of God is eternally better than knowing the tricks of any trade or of all the trades. The things of the spirit are the first things.

We must put first things first. When the spirit of man is kept in the background, it fades away and gradually dies; and man becomes a beast, animal. Sometimes a man without the brains of a child has a large, well-made, powerful body. This is pitiful. It is immeasurably more pitiful to see a man of powerful intellect and consummate genius using his talents solely for the material things that perish by the using. He fails to put first things first in his life.

Sometimes a man is laughed at by the prosperous, because while he is honest and industrious he fails to accumulate wealth; and he has a continual struggle to raise his large and happy family. The children are not so well dressed,

but they are healthy, and well-mannered, and ambitious of things worthy of effort. Every good cause is aided, so that no money is left for profitable investment. But this man puts first things first; and his riches are eternal.

Jesus Christ set us an example; and He gives us His Spirit, that by His guidance and strength, we may all "seek first His Kingdom."

The Golden Rule

Matthew 7:12

A leading Mohammedan said that this Christian concern for others is the finest thing of which he has any knowledge; and he is willing to help it on. Perhaps the finest thing Confucius ever said was the negative side of the Golden Rule, "Do not do to others what you would not like them do to you." Even the nations of earth are learning this Rule, and living by it. This was the spirit of the Locarno Agreement.

It is marvelous how universally this Golden Rule may be applied. It works like magic. Often when we are puzzled as to the best course, this rule makes the privilege plain and appealing. To win the Blacks we must see Black. To know how to treat others we need to put ourselves in their place in imagination. Things often appear very different and invite different conclusions.

The Golden Rule practiced on an enemy kills the enmity. We can thus "Heap coals of fire on his head." The enmity may be from ignorance. It was so with Saul of Tarsus. He hated Jesus of Nazareth, and helped to put Stephen to death; but Jesus met him on the way to Damascus and treated him kindly. The result was the Apostle Paul. "Go thou and do likewise."

The Golden Rule is the most convincing proof of our religion and of the Gospel of Jesus Christ. A Christian Chinese farmer was robbed and his house burnt. The next year he met one of the gang, then sick and without money. The villain covered his face and told his pitiful story. He was treated kindly; and he became a zealous Christian worker.

We get the best conception of Jesus by putting ourselves in His place. How would we feel and how would such actions of Jesus be inspired? A model Christian doctor had a cold manner and took little interest in the things of the church, except in its formalities. One day, in assisting at the sacrament, he put himself in the place of Jesus when He died for us. He

was so overcome that he sat down and wept. He became a changed man, kindly, winsome, ever glorying in doing things for others. The Golden Rule works both ways.

Charity Gone to Seed

Matthew 7:6

The "sob squad" has touched the heart of many jailers and judges, so that criminals unrepentant have been turned loose to prey again upon the community. Mercy may be misplaced, and charity may be a dead issue. Jesus warns us, "Give not that which is holy to the dogs, neither cast your pearls before swine; lest haply they trample them under their feet, and turn and rend you."

Perhaps Jesus was thinking of Judas Iscariot. Perhaps He was thinking of the Pharisees, the hypocrites. They had eyes full of lust and red with moral sties; and yet they accused others of imagined motes, and wished the pleasure of pulling out these trifles. In this spirit they even judged Jesus, and finally hounded Him to the death. It is useless to cast spiritual pearls before them. They are spiritual swine.

When men are blindly prejudiced it is useless to try to argue with them. Take a man steeped in sin and still unconsciously selling his soul to get gain. To talk religion to him will make him furious, like a mad dog. "Give not that which is holy unto the dogs."

In politics, when a Congressman, for party reasons or for notoriety, opposes all contacts with the League of Nations, or even with the Permanent World Court, argument is utterly useless. Other means should be employed. When a "wet" talks on the Eighteenth Amendment the most humanitarian arguments fall before him as the bread of the Holy Sacrament would fall before a ravenous dog. Jesus Christ calls a halt. Charity may go to seed.

Harsh Criticism

Matthew 7:1-5

Some think it is smart to criticise. But any fool can criticise and find fault. Harsh criticism is no sign of intelligence, nor of culture. It is the characteristic of a grouch.

"Judge not that ye be not judged." The Golden Rule works in this. We wish others to have a kindly feeling towards us, and we can make them happy by treating them leniently. "With charity towards all."

If we judge others harshly they will likely retaliate sometimes. It is never safe to make an enemy. It is better policy to make friends. If we make allowances for others, they will likely appreciate this courtesy, and they will gladly

return the compliment. "With what measure ye mete, it shall be measured unto you."

The antidote of harshness is generosity. When we feel like criticising, let us do a good turn. It works like magic both ways. "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom" (Luke 6:38).

Men often think they are justified in criticising an enemy. Possibly. "Love your enemies and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for He is kind toward the unthankful and evil" (Luke 6:35).

If God does not treat us harshly, but forgives us much, it is not seemly that we should be unmerciful to others. Remember the Parable of the Unmerciful Servant (Matt. 18:21-35). It was the man with the one talent that harshly criticised his patron; and he was justly condemned. If we hope that God will think kindly of us and treat us better than we deserve then let us in some measure merit that grace by showing a kindred spirit. "Blessed are the merciful, for they shall obtain mercy."

* * *

A Dynamic Peddler

250 years ago a peddler selling books gave a pamphlet to one who was supposed to be an ordinary young man; he was Richard Baxter; under the influence of that pamphlet he wrote "The Saints' Everlasting Rest." This fell into the hands of Philip Doddridge, and he wrote "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and he wrote "A Practical View of Christianity." This book came to Leigh Richmond and under the power of it he was led to write "The Dairyman's Daughter." This in turn fell into the hands of Thomas Chalmers, the mightiest Scotch preacher of his day, and after he became a minister, it was the means of his conversion and of his mighty spiritual transformation. A peddler on the one side and Thomas Chalmers on the other—what a marvelous story!—*Christian Herald*.

* * *

"Carnal men say prayers, but they cannot pray. It is natural for a man to dread wrath, but it is super-natural in man to love holiness. We know nothing of life till we are born, so we know nothing of spiritual life till we are born again. There will be no cry to be saved till the beginning of salvation has created that cry in our hearts."—*Rowland Hill*.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

Chapter X—Crossed Wires

It is a dangerous condition when a young man personifies the excellence of others in the adored creature who does not possess it.

BUT one course remained for Bettie. She must be faithful to Helen to the very end. She knew that remonstrances would be useless only as a last resort; that any attempt to reason with her would be in vain. Love was the only resource left,—love and the influence of a good example. Not once did she refer to the painful confession. She became the embodiment of loving sacrifice; and such good traits as remained in Helen rose to respond. But these were inconstant. The traits of character which had become fixed, were too evil to bring happiness in the light of love.

Bettie could see that she was fighting a losing battle. Then she thought of securing reinforcements, and at the first opportunity confided in Harold. She made no revelations concerning Helen: they were not of a nature to be discussed this way. But she assumed that his friendship might be more than casual; and if so, that he would do all that he thought wise. While she felt Helen's unworthiness of the respect of Harold, she soothed her conscience by thinking that a reformed Helen, a girl with a restored respectability as she still hoped for her, might be quite worthy of his friendship.

"The environment here is not helpful to a girl of Helen's nature," she told him. "I want you to help me, and between us we may be able to counteract these influences. I know that Helen has much confidence in your opinions."

Harold, who had viewed with much distrust the attention which Allen had been bestowing upon Helen, accordingly intensified his interests. He could not console himself in being turned down for a man like Allen; and besides, his natural chivalry would not permit a surrender of any respectable

girl as he thought Helen to be, to the blast of gossip. For a while, Bettie grew hopeful that they might win. Helen flattered by this earnest effort on the part of Harold, became more than ever fascinated by him. For the time she became as one transformed, and raved to Bettie about him in her open-hearted confidences. She willingly deserted her close friend Martha, and seemed to have entirely forgotten Allen. Accepting the new alignment without resentment, Martha and Allen found it pleasant to console each other and their world rolled on serenely despite the elimination of one of its satellites.

On several occasions he persuaded Martha to clandestinely creep from Ivy Hall at night, and join him as Helen had done in midnight drives about the city and into the country, or dine at some all-night restaurant. On one of these occasions, finding themselves in the neighborhood of a well-known gambling resort, he invited her to join him there for a game of cards. The game proved so fascinating that others followed, and the liquors were so much to her taste that she was hardly able to get back to her room in Ivy Hall before daylight. But, as it happened, her absence was not discovered.

Meanwhile, the friendship of Helen and Harold grew apace. The coquettish element in her nature came to the surface and she brought every fascinating power of body, mind, and the best of her ruined soul to win his regards. Her beauty, vivacity, and keen love of life, her culture and talent, combined to make of her one of the most irresistible of women. Several times, Harold had almost felt he was in love with her, but there was some invisible inhibiting influence which kept him from committing himself. If he had stopped to analyze his feelings and fathom this interest, he would have found that the charm she exercised was far from awakening real love, but was more of a spell which was akin to hypnotic suggestion. Her soul was not one to appeal to his. He saw in her only her attractive personality, but he

ascribed to her some of the good traits of Bettie. It is a dangerous condition when a young man personifies the excellence of others in the adored creature who does not possess it.

But Helen had descended too far in her moral decline to win such a man as Harold Goodwin, even though he was momentarily dazed. Her appetite for cigarettes, liquors and gambling, and her longing for the questionable associations which meant life to her, —all pulled with an irresistible power. She knew that such interests would not appeal to Harold. While she renewed her friendship with Martha she furtively kept all possibility of her changed attitude from him. It was an easy matter for her to join Martha in her frequent midnight trips. Bettie suspected the double life she led; but for a while Harold did not sense his loss of power.

But jealousy is a great disrupter of the even tenor of life's affairs. Mike Dennis, one of Allen's gambling friends, and a member of several parties when Martha and Helen were present, had fallen desperately in love with Helen. She had flirted outrageously with him; but he knew that she and Harold were much together, and that he could expect no favors as long as Harold was her choice. So his jealous plotting suggested a way to rid himself of his rival. And the plan was significant of his nature.

"Hello, Goodwin!" he hailed him one day, as they met crossing the campus. "I want to talk with you about a very important matter. You are a good friend of mine." This was news to Harold; and, while he doubted it, he made no denial. Dennis slapped him good-naturedly upon the shoulder, and took an ingratiating attitude. Then, he continued:

"I would not want you to injure yourself, Goodwin. I have noticed your interest in Miss Barnes. She is a stunning girl, all right; but as a friend of yours, I feel that you ought,—that you do not know,—know, —know as much about her as you should."

"Thank you, Dennis," rejoined Harold, breaking away, and moving on with no great display of interest.

"But, Goodwin, I mean it!" he called after him. "You better take my well-meant warning, and investigate what I say. You surely will discover that I am right."

But Harold continued on his way without looking back, or answering. Dennis swore audibly and ambled away.

"Nonsense!" thought Harold to himself. "Helen Barnes is the close friend and confidant of Bettie Marshall. To doubt such girls would be beneath any real man."

But the doubt sown would not depart. He was disturbed. He found himself restless and uncertain as the day wore on, and due to this condition he saw what otherwise would have made no impression. He saw Helen driving by with Allen that very afternoon. He knew too well the reputation Allen bore. He had more than once found it advisable to intercede to get Holland out of Allen's clutches. Now, he was reminded of the close acquaintanceship of Helen and Allen. But this was the first time he had seen them out alone; always before, Bettie had been their chaperone. He was curious about the matter. Then he became aroused; for he knew that the rules of Ivy Hall prohibited the drive unchaperoned. Evidently, Helen was brazenly breaking the rules.

The matter weighed so heavily upon his thoughts, that by nine o'clock he was beside himself. Jealousy is a tyrant and his progress accumulative. Harold decided to do something which his own better nature told him was foolish and childish. He wrote a brief note to Bettie, stating what he had seen, and telling her that his interests in her friend were such that he could not be at ease concerning the evident breaking of rules. That since Bettie and himself had so often found themselves in accord concerning the better things of life he thought she should know of the situation. He hoped she would not think him doing an impertinent thing in thus writing to her. He also added that his estimate of Mr. Allen would not consent to a belief that he was a fitting companion even if no rules were broken.

Finally, after a long debate with himself, he called a messenger boy, and dispatched the note to Miss Marshall. Then he felt he had done a very indiscreet thing, and was considering the possibility of running after the messenger and recovering the note before he could reach his destination. It was thus with some misgivings on Harold's part, that the boy returned in half an hour, and handed him a note sent in reply. He dreaded to open it, but finally did so. The sweat stood out on his brow, as he nervously tore it open. What was the matter with him? He did not know. He began reading:

"Dear Mr. Goodwin: Your note has shocked me beyond expression. I was not aware that Helen had done such an indiscreet thing; and when I say that she has not

yet returned, you can imagine my concern. If I had the slightest idea where she could be found, I would take the dean of women and follow. As it is, I have not thought best to inform her,—perhaps you understand why,—and all I can do is to await her return. I am aware of your feelings about the matter; and can assure you that I am very sorry that such an occurrence has come between you. Sincerely, Bettie Marshall."

For an hour, Harold walked the floor. Study was out of the question, and sleep for that night not possible. He could not persuade himself that he was in love with the girl; but he was willing to admit that he was very fond of her. Until this hour he had been assured of her good qualities, and had found her to be an exceptional young lady in many respects. To find himself thus duped in an estimate of a friend, touched his pride and added resentment to his shattered faith. He had not noted that he had ascribed virtues more fancied than real to this girl. He was not aware that the nobility of character he imagined in Helen was but the reflection from the sterling nature of Bettie.

He donned hat and overcoat and rushed to the street. Inactivity was crushing him; he must act. He made no effort to reach any particular objective and was amazed finally, to find himself in the little side-street next Ivy Hall, looking up toward a lighted window which he knew belonged to the study of Bettie and Helen. As he thus stood, Bettie came to the window, and peered out with an anxious, pain-drawn face. He knew that she was still intent upon a disappointing vigil. He looked at his watch, holding it where a shaft of light from a street lamp uncertainly showed the dial. It was almost midnight.

He turned and walked away into the darkness. How long he walked, or where, he never knew; and what he thought about, he could not afterwards recall. One thing stood out above every other thought; and that was that Bettie's agony in the dereliction of her friend was greater than his own. In fact, his own disappointment did not seem so great as he thought it should have been. But the glimpse of that pain-marked face at the window, maddened him with his inability to do anything but walk, and walk, and walk. Just before dawn, he found himself again in the little street by Ivy Hall. The light of course was not burning; but intuitively, he knew that Helen had not returned, and that Bettie was keeping her sleepless vigil in lone misery. If he could only do something to console!

The light from an early automobile shot down the front street; and fearing that he might be seen prowling about the building at this unseemly hour, and thus arousing suspicion, he sought refuge behind a tree on the opposite side of the street. And just in time, for the car had run a short distance past the entrance, and a passenger had alighted, who was hurrying toward the rear of the hall. He could not identify the figure, but decided it was a woman. He knew that if it reached the corner at the rear, it would stand out against the street lamp a block away. But it did not go so far; somewhere along the side of the basement wall was a well-understood means of entrance, for the figure had disappeared. Breathlessly, he watched for what he knew would happen. At almost the expected moment, a light shone in Helen's window; and he saw her, still dressed in the same garments he had noted her wearing on the previous afternoon. Then, she crossed to the window and pulled down the blind.

He hurried to intercept the automobile, but it was gone. Far down the street as it passed beneath an arc lamp, he beheld one proceeding at a leisurely speed. He was sure that it was Allen's car, but the distance was too great for certainty. Worn out by the strain of the night, he sadly turned his steps toward his room.

The next morning, Bettie took the prodigal Helen to task. There was now no condescension in her language. She reprimanded the culprit as a mother might have done. The victim of the indiscretion for once felt the temper of Bettie's steel as she never had before. In fact, Helen was almost in awe of the righteous indignation of the little mentor.

"And Harold knows all about your behavior," she advised. "How are you going to reconcile him? I doubt whether he ever speaks to you again."

At this the girl laughed in real amusement. "Do not worry about Harold," she assured her. "Harold is like every other man. Once I smile on him, and flatter him a little, he'll forget the whole affair. Dear old Harold! He's the biggest gosling of the whole bunch."

But Helen was very subdued and demure for several hours. Bettie's castigations had arrested her mad course for almost one whole day. But this passive attitude did not last long.

"Helen," began Bettie that afternoon. "I can not understand your actions and beliefs."

"I know you can not," Helen replied, firmly. "It is because you and I have different standards for authority. You take the old antiquated law of God and the teachings of Christ and his Apostles as your standard. You are under the cloud of fear. I take the laws of the state and of society as my only standard."

"But even in that, Helen, are you an obedient subject to the laws of the state and of society?"

Helen laughed. "I think I am," she replied. "You see, Bettie, it is this way. You have ascribed to your God an omnipresence which I deny. This means that when you break His supposed law, you think that He knows it, and you can not escape detection. Now, my philosophy is more satisfying. There are legal and social laws that I am *supposed* to observe. If I don't, and am not apprehended by the civil officials or the social arbiter in the form of publicity and exposure I am free from the penalties. It is an interesting excitement to 'get by' with it. Do you see?"

Bettie paled. She was struck into silence by this reply. After a while, she essayed to speak:

"Helen, that is a hideous doctrine you set forth. It is the acme of perfect selfishness."

"To be sure it is; and that is its great beauty," Helen replied, exultingly. "Why should anything interfere with my animal plans and happiness. It is no problem of mine whether other human animals have food so long as I have it. And I am justified in taking it away from them if I need it. I tell you, Bettie the law of the Survival of the Fittest is more ancient and more natural than your foolish Golden Rule which is its antithesis. I am willing for the other fellow to practice the golden rule but I propose to practice the other."

"Are you sure, Helen, you are telling the truth?" Bettie asked, earnestly. "You can not mean that. You are only trying to impress me along with yourself by such an assumption. Suppose you were hungry, and I too, were starving. And that we were given food, but not enough for both. Would you take it all away from me, and let me starve?"

"You dear little innocent, you! Of course not. I'd give you half."

"How would you square that action with your theory?" Bettie inquired, pointedly.

"Even among most animals, Bettie, there is a form of love. I love you, dear, and would not let you starve, I can assure you."

"Your animal love is a very uncertain thing, Helen," Bettie assured her. "The fact is, that such love as fits into your life and into your philosophy is only the love that has come to you through the teaching and beliefs that you once prized as highly as I do. Your love for me, for example, is not as strong as it was once; and is growing weaker every day. I can see it. Is there a creature on earth you would give your life to save?"

"Nonsense!" echoed Helen. "To perdition with your idea of that kind of sacrifice! I would not like to see a person punished for any reason. But, I'll be blanked if I would change places with them from any foolish idea of love or sacrifice!"

"But Christ did!" insisted Bettie.

The reply of Helen was too forcible to record. It was of such a nature that Bettie covered her ears with her hands, sank down into a chair, and wept. Helen merely flew out of the room, slamming the door after her, with this parting denunciation:

"You superstitious little idiot! I'm glad I'm not so narrow and limited! That's some of your 'Christ weeping over Jerusalem,' heroics! Cry if you want to! Your religion of tears must be a happy consolation to you!"

* * *

Whole-Hearted Service

Sin never goes unpunished. Isaiah gives striking illustration of the fact that God is intense Righteousness as well as intense Love; and this in relation, not only to His People, but also to the nations who are brought within the orbit of this history. Assyria, Babylon, Syria, Moab and Egypt, God takes in turn, and casts against His people for disciplinary purposes; but they were slow to learn—as slow as we are. How often God has dealt with us in respect to some lesson He requires us to learn; desiring that each of us should love Him with an undivided heart, and serve Him with unreserved strength; but we have not been thorough. He cannot yet write "whole-hearted" across our lives, and by many ways He is bringing us to this. Perhaps it is by a series of disappointments, or losses in business, by unfaithful friends, or by wounded love, by sickness and suffering, or possibly bereavement; and yet how slow we are to learn! Shall we not let Him have His way with us?

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Shall We Have Clear Views or Shadowy?

PT seems that as soon as men forsake the Bible as a definite revelation from God, they become vague and nebulous in their views. The trouble is—and a serious matter it is—this indeterminateness pertains to those problems of life that are the most momentous. While we have taken a good deal of exception to Dr. Cadman's last book, "Imagination and Religion" (see our review department), believing that he has over-stressed the imagination at the expense of other psychical powers, yet we believe it would be a good thing for some humanists if they had more of the image-making faculty, so that they might be able to visualize mental and spiritual realities.

Our remarks are called forth by a recent book by Dr. Edgar S. Brightman, Borden P. Bowne Professor of Philosophy in Boston University. His book is called "Religious Values." We agree that there is much good in the book, and that it displays much academic learning and wide reading. We read his book, "An Introduction to Philosophy" (1925), with much satisfaction, although not with full consent to every position. What pleased us was that he came out clearly for Personalism, which means that the universe is not a mere mechanism, but is an entity in which the work of a personal Being like God is manifest. Such a work, defective as it may be in some respects, is a valuable foil for the far too prevalent crude mechananism of our times.

Dr. Brightman's last book, judged from the full-orbed evangelical viewpoint, is a mosaic of truth and error. For example, making religious values almost wholly subjective, while glossing or obscuring objective realities, is surely a mistake. The balanced view, the full-toned view, which is always the Christian view, emphasizes and recognizes gladly both the objective and the subjective values of religion. Indeed, it is the former realities that give substantial value to the subjective experiences.

Again, it is a mistake to make "experience" the norm for everything. This seems to be a fad of the present day among liberalistic thinkers. But how different are the conclusions of

Fosdick, Brightman and Dewey from their varied experiences! Dewey practically lands in atheism; Brightman is not sure of the soul as an entity; Fosdick, with all his latitudinarianism, insists on the divine existence and the substantial reality and future immortality of the soul. Here are polar differences, all making "experience" the norm. But a real religious experience, Biblically begotten, is not a standard, but is something begotten in the believer's soul, which simply gives him the inner assurance that God exists, pardons, saves and enlightens by His Spirit through His Word. An experience is simply an inner verification of objective reality and truth. It is not an ultimate standard, but an inner certitude. This is true of all valid experience, whether religious or otherwise.

But the most serious error in Dr. Brightman's volume is his shadowy conceptions of the human soul. Just how he can be content with such tenuous conceptions it is difficult to understand. *Wir koennen es nicht versteh!* Notice this: "Tradition has a theory that unfortunately has been regarded as the only view compatible with religious faith. I refer to the traditional soul theory. It is what persists when we are asleep or unconscious, and it is what is immortal. The traditional account of the soul is almost universally rejected by the psychologists and philosophers."

Then we have to say, So much the worse for present-day psychology and philosophy! Then they are doing away with the most precious possession we have heretofore had. They are robbing life of its best charm and value. There is not much religious value to think and talk about if there is no soul and if it is not immortal. What kind of a religion is it, anyway, that robs us of our souls and deletes the hope of immortality from our hearts? We believe that, if we held such a crude, unsatisfying view, we would cease to chatter about "religious values," and would join the banal Dewey gang!

Hearken to Brightman again: "The true soul is no transcendent entity, which no one can define, but is the fact of self-experience." Isn't that clear? As clear as a London fog! What is

meant by the soul being only "the fact of self-experience"? As a critic inquires, "If the soul is self-experience, what is the self? What is that of which experience is affirmed? In what does the experience inhere? Can there be experience without a something which is the subject of the experience?"

No! our philosopher uses words without meaning. Worse yet, he mistakes an effect for a cause. The soul is not a self-experience, neither indeed can it be. The soul is the entity that *has* the experience and *knows* it has it. The soul is the self-knowing Ego. To identify the soul and its experience would be tantamount to saying that a man and his taste of food are one and the same thing. It's the man who experiences the taste, but the taste is not the man himself. So there must always be the self-conscious self before there can be any experience.

"Personalism has the merit of banishing a meaningless soul," avers our author. But how can there be personalism without a self-conscious subject? The more you insist on per-

sonalism the more you need persons, and persons must be entities endowed with the gift of self-consciousness and self-hood. Perhaps the most outstanding fact of human experience is the consciousness of the self. Human egoism and egotism certainly bulk large in the world. Therefore it is astounding that men claiming to be philosophers, who professedly take account of the whole round of facts, should want to eliminate something so dominating in the world as the self-conscious ego or soul or self.

It need not bother us that we cannot define the essence of the soul. We can only say that it is psychical essence—self-conscious substance. But neither can we define or describe in ultimate terms the essence of matter; and yet all people who stay on sane ground do not try to deny the reality of material substance. Let us have clear thinking as far as we can go, and leave the rest to the immortal future when all our problems shall be solved; for "now we see through a glass darkly, but then face to face." Thanks be to God for that!—L. S. K.

Turton's "The Truth of Christianity"

An Explanation and Apology

ONE cannot be too careful in commending books. For example, in the August-September number of this magazine, we referred to Lt.-Col. W. H. Turton's "The Truth of Christianity" as "a fine work." Having, in several other writings, pointed out some of its defects, we forgot to mention them in the said article, as our mind was intent on giving his exegesis of Joshua's command to the sun and moon to stand still, or to "be silent." We think his explanation in this case a good one, and, as was shown, it practically agrees with Dr. R. D. Wilson's interpretation. However, this method of exposition is not intended to cancel the miraculous element in the event. God still preserved his chosen people by a supernatural intervention.

Nor do we mean to say that it would have been *impossible* for God to cause the sun and moon to stand still. Sometimes infidels and radical critics tell us that such an intervention would have been a tremendous miracle, and therefore unbelievable. But it would not have been as great a miracle as the original creation of this vast universe. He who could create it and set it going surely could control it in any way he might choose.

Moreover, the infidels and critics, when they want to make another point against the Bible,

tell us of the immensity of the universe; that the solar system is very small in comparison with the whole cosmos; that our planet is only a tiny ball in contrast. If that is so, why could not the Creator have intervened, just as the King James version depicts? For a man to catch an ordinary-sized ball in the air and stop its flight is not much of a feat. So God, without any strain, being omnipotent, could have stopped the rotation of the earth on its axis, or caused the sun and moon to stand still. However, the chief reason why we prefer the other explanation is that it fits so admirably into the situation at the time of Joshua's great battle with the Amorites, who were undoubtedly sun-worshippers.

As to Turton's work, we were fully aware of its deficiencies, having used it at least two terms as a textbook in apologetics, always correcting what we believed to be its errors. In many ways it is a cogent work. On the whole, it sets forth a powerful argument for evangelical Christianity over against unbelievers and also against many of the claims of the radical critics. The supernatural element—that is, the miracles—are everywhere acknowledged. The weakness of the book—and it is a serious one—is the author's concessions to evolution, a word which he uses in rather an elastic sense, and which, as he interprets it, he thinks does not

conflict with the teaching of the Bible. Here is where we differ from the author. Therefore, even in mentioning his work, as above indicated, we should have added a qualifying note.

The *Bible League Quarterly*, a stalwart evan-

gelical magazine published in England, which we read with pleasure, sounds a note of "warning" in regard to Col. Turton's work, and we agree entirely with its criticisms, and with its exhortation to reviewers to be on their guard.

Reviews of Recent Books

Current Comments on Timely Topics. By Bishop Warren A. Candler, D.D., LL.D. Cokesbury Press, Nashville, Tenn. \$1.50.

Ever since this book came to our desk we have been thanking God for Bishop Candler. His is a clarion voice. His book is a resounding call to the colors. He is guilty of no side-stepping, no straddling, no evasion, no camouflage. People who cannot understand the author's position cannot understand anything, no matter how plainly expressed. We like such a writer, even if we cannot always agree with him. But in this case we can agree throughout with the author. His positions are soundly evangelical. He has had a Christian experience that gives him certitude on two great premier truths—that Jesus Christ is the Saviour of the world and that the Bible throughout is God's inspired volume. That is what makes him so solid, so confident, so sure—his Christian experience. But he has also thought, read and investigated, and therefore, in the light of his experience, he is able to show forth the beautiful reasonableness of the gospel.

The book is made up of essays which have a more or less logical connection, and which are arranged under several main heads, among them the following: "Creed and Conduct," "Religion in the South," "Evolution and Evolutionists," "Liberalism and Liberty," "War and Peace," "Teachers and Preaching," "Mechanical Merges." It is hard to tell which of these chapters is the best. To say it in a word, they are all best—as good as they can be. For example, let liberalists and evangelicals alike take note of the chapter on "Liberalism and Liberty." It presents a clear distinction that people with an indeterminate theology do not seem to be able to discern. The evolutionists would do well to read and ponder the chapter on evolution. Dr. Candler can be trenchant when the case demands. He scores some of the popular fads of the day without quarter. He calls a spade a spade, and a hoe a hoe. Euphemisms will not answer his purpose when he is condemning things that are inherently wrong, vile and ugly. However, in the midst of his rebuking of sin and sins, there breathes a kindly spirit through it all, showing that he is only condemning

error, while he loves the errorist. Yes, dear reader, this is a timely book on timely topics. Not only so, but it deals with themes that are of eternal importance.

A Manual of Christian Ethics. By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. \$1.25.

The conductor of this department cannot very well commend his own book. Therefore he will simply recite what the publishers have to say about it in their advance circular. Of course, by the time this notice appears, the book will be off the press and ready for distribution. The publishers say that they "take pleasure in announcing a new publication that has been called for by many interested people, especially educators and students, for a number of years. Both the author and the publishers have been besought again and again to issue such a book as a text and a general reader." According to the said circular, the following are the salient features of the book:

1—It is soundly Biblical and evangelical. The author upholds the Christian system in its integrity.

2—It everywhere maintains the high ethical standards and ideals taught in the Bible.

3—It finds the Ultimate Ground of Right in God, and proves that the theistic world-view is the only view that adequately explains the cosmos as a moral economy.

4—It grounds the Christian ethical life in redemption through Christ and regeneration by the Holy Spirit. It is not a system of legalism or rigorism.

5—In a vital way it compares the Christian view of the Highest Good (*Summum Bonum*) with other views.

6—In Part I the principles of Christian morality (THEORETICAL ETHICS) are quite fully developed. In Part II (PRACTICAL ETHICS) these principles are applied to every-day life.

7—Everywhere clear moral distinctions are made.

8—The ethics of the Bible are defended against infidel and rationalistic objections.

9—The material is arranged in logical sequence, and is so classified, with the use of

different fonts of type for the captions of the various divisions, chapters and sections, that the work is a most convenient handbook for classroom purposes. It is admirably adapted as a TEXTBOOK FOR CHRISTIAN COLLEGES, THEOLOGICAL SEMINARIES, AND BIBLE SCHOOLS AND INSTITUTES—a companion volume to the author's *A System of Christian Evidence*.

10.—The work is not over-technical, and is written in a clear and simple style.

11.—A compendium, the treatment is full enough to be of practical service and yet leave ample room for original thought and research on the part of teachers and students.

12.—The general reader, as well as the technical student, will derive much benefit from the perusal of so thoroughgoing a work on true and virile morality.

Just one item needs to be added to the foregoing. The author does not make his readers wade through a long and wearisome discussion of pagan and other ethical systems before he treats of Biblical morality; but first, after a necessary introduction, he sets forth the Biblical system, so that its beauty, rationality and adequateness can be clearly seen, and then, in a brief and summary way, he compares and contrasts with it the various humanly devised systems. When the Biblical system is thoroughly mastered, it is comparatively easy for the student to understand other conceptions, and to see their inferiority and insufficiency.

Protestant Modernism in Holland. By Eldred C. Vanderlaan, S. T. M. Oxford University Press, London, Edinburgh, New York, Calcutta, etc. \$1.75.

No attentive reader can deny that this is an important and informing book. Here in America we want to know how Christianity is faring in other countries, especially in countries where it has held sway for many centuries. People who are interested in the present conflict in our own country will read this narrative and analysis almost with bated breath. Is the Modernistic movement in other lands practically the same as it is in our home land? This book shows that it is. There may be some minor differences, but they are not essential. In Holland Modernism ever veers toward the Unitarian view so far as regards the person of Christ and the doctrine of the Trinity. Overthere, too, Modernism is opposed to the supernaturalism of the Bible, and is prone to following the canceling criticism of the rationalistic school. The so-called "scientific" view of the world, namely, the evolution theory, also has

secured a stranglehold on the Modernists of Holland, and of course, as everywhere else that it takes root, Biblical teaching must step aside to give the right of way to that crude theory.

This book is also instructive in that it acquaints American readers with many prominent names in Dutch theology that are not very well known here. The book comprises a thesis by the author in winning his doctor's degree from Union Theological Seminary, New York. The following liberals of that school approved of it as a scholarly treatise: A. C. McGiffert, F. J. Foakes Jackson and W. W. Rockwell. We admit that the book is fair, and certainly does not represent Modernism in such a way as to make it acceptable or attractive to evangelical scholars in this country. The book shows that Modernism is the same divisive force over there that it is here in America, and that it is destructive of the historic faith.

The book comes in for two criticisms. First, the author takes no position; so you cannot tell to which side he adheres or even leans. Second, he fails to tell us about the great evangelical scholars of the church of Holland who have stood firmly for the historic faith through all the conflict. There are a few hints of the existence of such men, but a complete picture of Modernism in Holland should have included the names and works of the men who have opposed this rationalistic movement. (Since the foregoing was written, we are informed that Mr. Vanderlaan has gone over to the Unitarian Church. A logical result.)

The Christian Conviction. By Cleland Boyd McAfee, D.D. The Macmillan Company, New York. \$2.00.

In many ways—in most ways, in fact—Dr. McAfee, who is Professor of Theology in McCormick Theological Seminary, Chicago, has given us a strong book, upholding the integrity of the Christian system of truth and salvation. The book comprises lectures on the Joseph Cook Foundation for 1924-25. All of us remember that Dr. Joseph Cook was one of the staunchest defenders of the plenary faith that our country has ever known; and it would be a pity if lectures on this foundation were anything but sound in theology. Dr. McAfee's primary purpose was to make the Christian system intelligible and acceptable to the man who has never heard of it before, or who knows very little about it. The lectures were delivered in a number of foreign countries, among them China, Japan, India, Korea and Egypt. To such audiences we cannot help feeling that the lecturer made good in showing the rationality

of the Christian faith. On great, broad and fundamental lines he indicated and powerfully upheld the Christian doctrine of God, of man, the relation of man to God, and the relation of man to man. His treatment of the person of Christ, and of His atonement for sin is, as far as we are able to judge, truly evangelical. Even in many places where liberalists are disposed to criticise Biblical doctrines Dr. McAfee shows them to be reasonable and attractive. He is especially strong in defending the theistic world-view over against materialism, mechanism and pantheism. He stoutly holds that "Christianity is the religion of a Person and a Book." We are glad that he includes both, as any logical Christian must. We cannot see that he trims to Modernism in his estimation of the Bible.

We think he might have come out pointedly for some of the doctrines that are in dispute between the Fundamentalists and Modernists, so that we might know just exactly where to locate him. But the weakest thing in his book is his lack of firmness on the theory of evolution. He seems to think it might be true without detracting from the Christian faith. How does that agree with his staunch upholding of the Bible as the book of Christianity. Would he for a moment concede that the Java Man, the Piltdown Man, the Heidelberg Man, brutal creatures as they were, and yet the primeval men of evolution, could be identified with the first man of Genesis who was created in the divine similitude? No; a concordat between the Bible and evolution is not possible.

The Inspiration of the Scriptures. By Francis L. Patton, D.D. Presbyterian Board of Publication, Philadelphia, Pa. Paper bound, 20 cents.

More and more are we amazed at the dogmatic assertiveness of the rationalistic critics of the Bible. In spite of everything that has been said and done by evangelical scholars through the years, these critics go ahead repeating their "assured results" over and over again. Here, for example, is a brochure that was issued by Dr. Patton, who is *facile princeps* among Biblical scholars, in 1869, upholding with the most convincing arguments the plenary inspiration of the Holy Scriptures, and showing on many counts the mistakes of the dissecting critics and the absurdities of their methods and conclusions; yet, notwithstanding and nevertheless, such men as Sanders, Peritz, Bade, Hawley, Foakes Jackson, Peake and Moffatt go on thrashing over the old outmoded documentary theory just as if no opposing views had ever been set forth. The aplomb and assurance of

the critics is a marvel, a Sphinx's riddle. They do not even seem to be aware of the solid works of conservative scholars. If they are not, what is to be said about their scholarship? Is it not an idle boast? What is to be said about their open-mindedness? Is it not a false claim? If they are aware of these orthodox works, and yet ignore them, and pretend that there is only one side to the question, what is to be thought of their ethics and fairness? If they know of the existence of these conservative works, and yet merely sniff at them, then they are afflicted with the "superiority complex," a disease of both the intellect and the conscience that disqualifies them for a fair treatment of the questions involved. Dr. Patton's little book—139 pages—is a good, strong work, and its arguments are still valid. We do not know of a more convincing statement of the plenary inspiration of the Bible. The work is also valuable in that it shows that evangelical scholars long ago completely refuted the arguments of the Graf-Wellhausen school and all its satellites.

Imagination and Religion. By S. Parkes Cadman, D.D. The Macmillan Company, New York. \$1.50.

It is difficult, we confess, for an evangelical believer to appraise this volume. Perhaps if we did not know that Dr. Cadman has been saying so many erratic and liberalistic things in other connections, we might be more favorably disposed toward this book, which, it must be admitted, is a noteworthy one. It comprises lectures delivered by the author at Vanderbilt University, Nashville, Tenn., on the E. W. Cole Lecture Foundation. The conditions of this gift are stated in the preface of Dr. Cadman's book. The lectureship, according to the express terms of the bequest itself, was "to be restricted in its scope to a defense and advocacy of the Christian religion." Perhaps the liberals, who never interpret language "literally," will maintain that Dr. Cadman's lectures, "liberally construed," fulfilled the terms of the bequest. The evangelical scholar will feel very dubious about it.

No doubt, as Professor Mims says in his "Foreword," the lectures produced a profound impression on those who heard them. Dr. Cadman has personal magnetism, splendid rhetoric, a vivid imagination, and, with it all, a moving fervor, if not unction. And, of course, he said many true and brilliant things. Many of his epigrams are striking. No one will deny either, that his eulogium on Christ and the Bible (pp. 131-147) could hardly be surpassed by the most fervent orthodox believer, even if he had the poetic imagery of Dr. Cadman. When Dr.

Cadman refers to the materialistic and mechanistic world-views, so largely prevalent today in our colleges and universities, he loses his patience and equanimity, and does not reason, but argues. His position here is correct, but we believe it would be better not merely to condemn these views, but to present real reasons against them and in favor of the theistic view. Still, the personal testimony of a liberalist like Dr. Cadman against mechanism is worth much, on account of the weight of his personal influence, and so we are glad for his witness.

Appreciating all the merits of this production, we hope that a few criticisms will not seem to be *de trop* or ungracious. Here and there throughout the book there are needless slings at "creeds," "dogmas" and "orthodoxy." The fact is, in the sense of assertiveness without any attempt at proof, Dr. Cadman is himself extremely dogmatic. More than that, he has his own dogmas, one of them being that evolution "has advanced beyond the theoretical stage," with footnote references to Osborn and Hull (p. 152). Then he must believe that God made the primeval man a brutal being, in savage conflict with carnivorous beasts; for that is Osborn's description of his status. Yet on previous pages (150, 151) Dr. Cadman speaks of "the intelligence, freedom and responsibility conferred upon" the first man, according to the Bible; also about his "innocence," which speedily vanished. Yet in the next sentence but one he calls this original status of man "bovine placidity and innocence." So we do not know whether he accepts Gen. I, II and III or not.

Just stop a moment to analyze this so-called "bovine innocence" of primeval man. It agrees neither with the Bible nor with evolution.

According to the Bible, man's primitive innocence was that of a moral being, with the power to choose between good and evil, a being who was submitted to a definite moral test. He was also to have dominion over the animal kingdom, to "complete and subdue the earth," and to "dress and keep" the Edenic garden. Not much *Bovidae* about that! On the other hand, according to the evolution theory of Osborn, the direct paleological ancestors of present-day man were the Cro-Magnon men. And who were they? Instead of being people of "bovine innocence," they migrated from the Mediterranean Sea into central Europe, where they found the Neanderthal race, whom they proceeded to murder and slaughter until they had wiped them out root and branch. Was

that "bovine innocence?" Is a man who errs thus in both science and the Bible a safe guide?

It grieves us to have to criticise a work that has received so much praise, but it cannot be helped. Dr. Cadman cites a number of authors in his text, and also gives quite a lengthy "reading list" at the close of his book. Not a conservative scholar is mentioned; on the contrary, the list contains many works of the radical order. Many things in the book can be commended by evangelical believers; but there is throughout the book an undertow of liberalism that constantly drags it down from the high evangelical plane. From the psychological point of view, the book will not stand muster. Nowhere does it make a clear distinction between the imagination and other mental powers, while it attributes more to the imagination than properly belongs to its function. Please note this over-statement (p. 170): "The western mind is prone to ignore the definite fact that Christianity originated in the imagination of the east." Surely, surely that is an unguarded statement. Christianity originated in the revelation of God.

The last chapter of the book, entitled "The Christ of Romance," contains many brilliant epigrams and acceptable statements, but gives an exaggerated evaluation of our Lord's parabolic teaching over against the factual and historical basis of His doctrines. The parables of Christ would have no value if they had no factual foundation. Pure fiction is a poor teacher. Parables do not prove anything; they simply illumine truth that has also been established by historical and empirical methods. If the events narrated in the Bible are actually true, then the parables of Christ are indeed of paramount value. It seems to be difficult for the Modernist, so largely given to playing with language and manipulating facts, to comprehend this distinction.

The Self and its World. By George Arthur Wilson, Professor of Philosophy in Syracuse University. The Macmillan Company, New York. \$2.20.

The chief value of this profound work lies in the fact that it upholds the doctrine of the self as a reality, and thus leads back to the doctrine of a Supreme Self who must be the Creator of all finite selves. This conclusion is reached by a labored philosophic process of reasoning. Physical science and the mechanistic view of the universe cannot account for all the phenomena; indeed, they fail to account for those that are of the supremest value to mankind, those of moral and spiritual experiences. How could a true civilization be upheld if

these transcendent values were regarded as mere illusions or even as only epiphenomena? Dr. Wilson very acutely analyzes "contemporary theories of the self," and finds behaviorism and all like theories that eliminate the real self or ego fatally defective. A broad and comprehensive view leads to the conclusion that one of the most explicit experiences is the experience of selfhood. If our consciousness fools us here, it may fool us in all our experiences, and thus we would be led into universal doubt—doubt of the validity of all knowledge. Our author in his final summary comes to this conclusion (p. 374):

"By holding steadfastly to the conclusions already attained, we can get suggestive hints as to our relation to the ultimate source of our being and our destiny in Him. The religious conception of the Fatherhood of God, when interpreted in the light of the whole of experience,

gives us the most satisfactory view of God's relation to human selves. This view carries with it a fairly convincing argument for belief in a future life."

You will note how tentatively our author states the case. Well, that is the best human philosophy can do after learnedly arguing the case through 374 pages. Who will say that the world does not need a special revelation to make our hearts certain of God and an immortal destiny? With Christ these matters are no guesswork or mere probability. But something is gained when profound secular philosophy reaches the theistic view of the world. Our chief criticism of this work is that it holds to the evolution theory, and fails to discriminate between creation and development. However, the theory of evolution is simply taken for granted; it is not argued; no attempt is made to prove it.

An Important Periodical

By the Reverend E. W. Hammer, Lynbrook, L. I., N. Y.



ATTENTION is here called to a valuable German magazine known as the *New Church Periodical*, with a literary supplement entitled, "Present Day Theology," edited by Dr. Werner Scholl, and published by A. Deichert'sche Verlagsbuchhandlung, Koenigstrasse 25, Leipzig, Germany.

Among the numerous theological periodicals, the *New Church Periodical* has maintained its leading position with great skill and success. This is due to its old and tried policy that, while shedding light on the great scope of all phenomena in church and religious life as far as they are of abiding value, it nevertheless combines with it the happy medium of constantly directing attention to the principal and most important things. A glance through the issues of its thirty-fifth year, just concluded, will establish this fact. In two brilliant articles we obtain valuable information regarding the movement among the youth; there too, Bornhaeuser sheds new light on difficult passages of the New Testament by his exegetical method. Dogmatic questions also, as, e.g., the significance of the psychology of religion and the foundation of its Christian philosophy of history, are ably discussed by Sperl and Jelke.

The thirty-sixth year, now beginning, will also contain valuable articles according to manuscripts and assurances at hand

Referring to the literary supplement, "Present Day Theology," it is only necessary to say that this periodical is constantly enjoying increased favor. During the past year the content has been considerably greater and its value enhanced by its regular monthly appearance. This will be continued in the future. It conveys the best information about all new publications in the realm of theology and philosophy—as far as the latter borders on the sphere of theology—and provides an incentive for the clear comprehension of present problems and for their estimation. In this sense it will continue to give further service.

* * *

Modernism is the most dishonest of all the false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But not so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic-political-machine. Young people who attend denominational schools do so at the risk of the loss of faith in the gospel of our Lord and Saviour Jesus Christ, for Modernism is in the saddle.—*Grace and Truth.*

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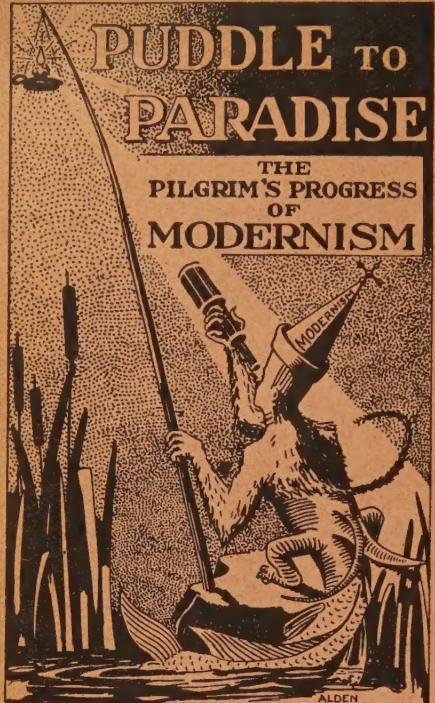
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

Each book 20c. Six books (mixed), \$1. We have too many stamps; send coin if convenient or send a dollar and we will remit change in stamps.



Homo Publishing Company

Main Street, Rogers, Ohio